

# THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

---

Part I

---

1

Rs. 3/-



## NEW PALI COURSE I AND II HIGHER PALI COURSE

Approved by the Director of Education in terms of Section 19(A) of the Code of Regulations for Assisted Vernacular and Bilingual Schools and English Schools published in the *Ceylon Government Gazette* of February 29, 1952, for use as a text book in teaching Pali up to the 31st of December, 1964.

Sgd. GUNAPALA SENADEERA,  
*Secretary, Educational  
Publications Advisory Board.*

Educational Publications Advisory Board,  
Colombo 2, June 11, 1959.



# THE NEW PALI COURSE PART I

BY

A. P. BUDDHADATTA THERA

*Author of "Pālibhāshāvataraṇa", "Tribhāshāratnākara", etc.  
and editor of "Buddhadatta's Manuals", etc.*

AGGĀRĀMA, AMBALANGODA

*FIFTH EDITION*

THE COLOMBO APOTHECARIES' CO., LTD.

PRINCE STREET FORT, COLOMBO, CEYLON

1954



To  
THE MEMORY  
of  
RUBEN LANGE

OF LOCARNO, SWITZERLAND

who earnestly wished me to produce such a book as this.



# FOREWORD

BY

DR. G. P. MALALASEKARA

*University College, Colombo*

---

I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the *Pālibhāshāvatarana*, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.

G. P. MALALASEKARA.

University College, Colombo.

17th June, 1937.



PRINTED BY  
THE COLOMBO APOTHECARIES' CO., LTD.  
COLOMBO



## PREFACE

---

Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. Pali is older than classical Sanskrit, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philological treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers



according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma ; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled *Pāli-bhāṣhāvatarāṇa* (I, II, III) in Sinhalese to teach Pali grammar and composition to beginners. It was a success ; the demand for the first book necessitated the publisher to bring out three editions of it within eleven years from 1923 to 1934\*.

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them ; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on

---

\* Now it is in the eleventh edition.



the Sinhalese one : “ This is a book for teaching Pali to beginners through the medium of Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want . . . We should recommend it for use in schools as an introduction to the study of Pali ”

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume ; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA.

Aggārāma,

Ambaiangoda,

15th June, 1937.



# TABLE OF CONTENTS

---

	PAGE
Foreword .. .. .	vii
Preface .. .. .	ix
The Alphabet .. .. .	1
Pronunciation .. .. .	2
Parts of Speech .. .. .	3
Gender, Number and Case .. .. .	3
Declension of Nouns .. .. .	5
Conjugation of Verbs .. .. .	8
Conjugation of the Root “ Paca ” .. .. .	8
Different Conjugations .. .. .	10
The Seventh Conjugation .. .. .	11
Masculine Stems ending in i .. .. .	13
Past Tense .. .. .	16
Personal Pronouns .. .. .	18
Future Tense .. .. .	21
Masculine Nouns ending in ī .. .. .	21
Masculine Nouns ending in u .. .. .	23
Adjectival Nouns ending in u .. .. .	26
Masculine Nouns ending in ū .. .. .	27
Adverbs of time .. .. .	28
Declension of Feminine Nouns .. .. .	30
The Imperative .. .. .	31
The Optative or Potential .. .. .	31
Feminine Stems ending in i .. .. .	33
Feminine Stems ending in ī .. .. .	34
Indeclinable Past Participle .. .. .	35
Feminine Nouns ending in u .. .. .	38



	PAGE
Adverbs of Place .. .. .	39
Neuter Gender .. .. .	41
The Infinitive .. .. .	42
Neuter Nouns ending in i .. \ ..	44
Neuter Nouns ending in u .. ..	45
Some more Particles .. .. .	45
Classification of Nouns .. ..	48
Pronouns .. .. .	49
Adjectives (Pronominal) .. ..	50
The Demonstrative Pronoun “ Ta ” .. ..	51
The Demonstrative Pronoun “ Ima ” .. ..	52
The Verbal Adjectives or Participles .. ..	55
The Present Participle .. ..	55
Past Participles .. .. .	59
“ To ” in the Sense of Ablative .. ..	60
Adjectives .. .. .	62
Numerals .. .. .	66
Declension of Numerals .. ..	68
Ordinal Numerals .. .. .	71
Adverbs .. .. .	74
Syntax .. .. .	76
Order of a Sentence .. .. .	76
Concord .. .. .	77
How to Enlarge and Analyse a Sentence ..	79
Passive Voice .. .. .	83
Passive Participles .. .. .	87
Causal or Causative Verbs .. ..	90
The Vocabulary—	
Pali-English .. .. .	93
English-Pali .. .. .	108



# THE NEW PALI COURSE

---

## FIRST BOOK

---

### THE ALPHABET

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

#### VOWELS

a, ā, i, ī, u, ū, e, o

#### CONSONANTS

k, kh, g, gh, ñ  
c, ch, j, jh, ñ  
ṭ, ṭh, ḍ, ḍh, ṇ  
t, th, d, dh, n  
p, ph, b, bh, m  
y, r, l, v, s, h, ḷ, ṇ.

2. Of the vowels a, i, u are short ; the rest are long.

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. *Mettā*, *Setṭhī*, *Okkamati*, *Yottamī*.<sup>1</sup>

---

1. Vide Book II for further treatment of letters.



## 3. PRONUNCIATION

a	is pronounced like a	in <i>what</i> or
		u in <i>hut</i>
ā	„ „	a in <i>father</i>
i	„ „	i in <i>mint</i>
ī	„ „	ee in <i>see</i>
u	„ „	u in <i>put</i>
ū	„ „	oo in <i>pool</i>
e	„ „	a in <i>cage</i>
o	„ „	o in <i>no</i>
k	„ „	k in <i>kind</i>
kh	„ „	kh in <i>blackheath</i>
g	„ „	g in <i>game</i>
gh	„ „	gh in <i>big house</i>
ṇ	„ „	ng in <i>singer</i>
c	„ „	ch in <i>chance</i>
ch	„ „	ch h in <i>witch-hazel</i>
jh	„ „	dge h in <i>sledge-hammer</i>
ñ	„ „	gn in <i>signore</i>
ṭ	„ „	t in <i>cat</i>
ṭh	„ „	th in <i>ant-hill</i>
ḍ	„ „	d in <i>bad</i>
ḍh	„ „	dh in <i>red-hot</i>
ṇ	„ „	kn in <i>know</i>
t	„ „	th in <i>thumb</i>
th	„ „	th in <i>pot-herb</i>
d	„ „	th in <i>then</i>
dh	„ „	dh in <i>adherent</i>
ph	„ „	ph in <i>uphill</i>
bh	„ „	bh in <i>abhorrence</i>
y	„ „	y in <i>yes</i>
s	„ „	s in <i>sight</i>
ṇ	„ „	ng in <i>sing</i>

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.



## PARTS OF SPEECH

4. In English there are 8 parts of speech. They are all found in Pali, but the Pali Grammarians do not classify them in the same way. Their general classification is :

1. *Nāma* = noun
2. *Ākhyāta* = verb
3. *Upasagga* = prefix
4. *Nipāta* = indeclinable particle.

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns.

Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

---

Gender, Number and Case

5. There are in Pali as in English three genders and two numbers.

GENDER :	(1) <i>Pullīṅga</i>	= Masculine
	(2) <i>Itthilīṅga</i>	= Feminine
	(3) <i>Napumsakalīṅga</i>	= Neuter
NUMBER :	(1) <i>Ekavacana</i>	= Singular
	(2) <i>Bahuvacana</i>	= Plural

6. Nouns which denote males are masculine ; those which denote females are feminine ; but nouns which denote inanimate things and qualities are not always neuter, e.g. *Rukkha* (tree), *Canda* (moon) are masculine. *Nadī* (river), *Latā* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.



Two words denoting the same thing may be, sometimes, in different genders ; *Pāsāṇa* and *Silā* are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders e.g. *geha* (house) is masculine and neuter, *kucchi* (belly) is masculine and feminine.

Therefore it should be remembered that gender in Pali is a grammatical distinction existing in words ; it is called *grammatical gender*.

7. There are eight cases, namely :

1. *Paṭhamā* = Nominative
2. *Dutiyā* = Accusative
3. (a) *Tatīyā* = Ablative of agent and  
(b) *Karaṇa* = Ablative of instrument
4. *Catutthī* = Dative
5. *Pañcamī* = Ablative of separation
6. *Chatthī* = Possessive or Genitive
7. *Sattamī* = Locative
8. *Ālapana* = Vocative

The Ablative in English is here divided into *Tatīyā*, *Karaṇa* and *Pañcamī*. But, as *Tatīyā* and *Karaṇa* always have similar forms both of them are shown under “Instrumental”. Where only the “Ablative” is given the reader must understand that all (3) forms of the Ablative are included.



## DECLENSION OF NOUNS

8. Nouns in Pali are differently declined according to their gender and termination.

**Nara** is a masculine stem, ending in—*a*.

It is to be declined as follows :—

	SINGULAR	PLURAL
<i>Nom.</i>	<b>Naro</b> = man	<b>Narā</b> = men
<i>Acc.</i>	<b>Naraṇ</b> = man	<b>Nare</b> = men
<i>Ins.</i>	<b>Narena</b> = by, with or through man	<b>Narebhi ; narehi</b> = by, with or through men
<i>Dat.</i>	<b>Narāya ; narassa</b> = to or for man	<b>Narānaṇ</b> = to or for men
<i>Abl.</i>	<b>Narā ; naramhā ; na- rasmā</b> = from man	<b>Narebhi ; narehi</b> = from men
<i>Gen.</i>	<b>Narassa</b> = of man	<b>Narānaṇ</b> = of men
<i>Loc.</i>	<b>Nare ; naramhi ; na- rasmiṇ</b> = on or in man	<b>Naresu</b> = on or in men
<i>Voc.</i>	<b>Nara ; narā</b> = O man	<b>Narā</b> = O men

Some of the stems similarly declined are :—

<i>Purisa</i> = man	<i>Buddha</i> = the Enlightened One
<i>Manussa</i> = human being	<i>Dhamma</i> = doctrine
<i>Hattha</i> = hand	<i>Saṅgha</i> = the community
<i>Pāda</i> = leg ; foot	<i>Āloka</i> = light
<i>Kāya</i> = body	<i>Loka</i> = world
<i>Rukkha</i> = tree	<i>Ākāsa</i> = sky
<i>Pāsāṇa</i> = rock ; stone	<i>Suriya</i> = sun
<i>Gāma</i> = village	<i>Canda</i> = moon



*Magga* = path*Putta* = son*Kumāra* = boy*Vāṇija* = merchant*Cora* = thief*Mitta* = friend*Dāsa* = slave*Bhūpāla* = king*Kassaka* = farmer*Lekhaka* = clerk*Deva* = god ; deity*Vānara* = monkey*Vihāra* = monastery*Dīpa* = island ; lamp*Mañca* = bed*Āhāra* = food*Sīha* = lion*Miga* = deer ; beast*Assa* = horse*Goṇa* = ox*Sunakha* = dog*Varāha* = pig*Sakuna* = bird*Aja* = goat*Kāka* = crow

9. Inflections or case-endings of the above declension are :

CASE	SINGULAR	PLURAL
<i>Nom.</i>	o	ā
<i>Acc.</i>	ṇ	e
<i>Ins.</i>	ena	ebhi ; ehi
<i>Dat.</i>	āya ; ssa	ānaṇ
<i>Abl.</i>	ā : mhā ; smā	ebhi ; ehi
<i>Gen.</i>	ssa	ānaṇ
<i>Loc.</i>	e ; mhi ; smiṇ	esu
<i>Voc.</i>	a ; ā	ā

The last vowel of the stem should be elided before an inflection which begins with a vowel.

### Exercise 1

#### TRANSLATE INTO ENGLISH

1. Manussānaṇ. 2. Purise. 3. Hatthaṇ. 4. Pādamhi.
5. Kāyena. 6. Buddhesu. 7. Dhammaṇ. 8. Saṅghamhā.
9. Suriye. 10. Rukkhasa. 11. Ākāsenā. 12. Bhūpā-
- lebhi. 13. Devā. 14. Candaṇ. 15. Gāmasmā. 16. Go-



nāya. 17. Sīhānaṇ. 18. Asso. 19. Sakuṇa. 20. Mañcasmin.

TRANSLATE INTO PALI

1. The dogs. 2. Of the hand. 3. On the men. 4. From the tree. 5. In the islands. 6. With the foot. 7. By the hands. 8. To the lion. 9. Of the oxen. 10. From the birds. 11. By the king. 12. O deity. 13. To the sun. 14. In the sky. 15. Through the body. 16. On the bed. 17. Of the moons. 18. In the world. 19. The monkey. 20. Through the light.

Exercise 2

TRANSLATE INTO ENGLISH

1. Purisassa goṇo. 2. Manussānaṇ hatthā. 3. Ākāsamhi sakuṇā. 4. Buddhassa dhammo. 5. Mañcesu manussā. 6. Assānaṇ pādā. 7. Rukkhe sakuṇo. 8. Pāsāṇamhi goṇo. 9. Lokasmiṇ manussā. 10. Bhūpālassa dīpā.

TRANSLATE INTO PALI

1. The body of the ox. 2. The bird on the tree. 3. The island of the world. 4. With the feet of the man. 5. By the hand of the monkey. 6. Of the birds in the sky. 7. In the doctrine of the Buddha. 8. The villages of the king. 9. The birds from the tree. 10. The horse on the path.

REMARK

In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective “ta” (that) may be used for the definite article, and “eka” (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).



## CONJUGATION OF VERBS

10. There are three Tenses, two Voices, two Numbers, and three Persons in the conjugation of Pali verbs.

### TENSE

1. *Vattamānakāla* = Present Tense
2. *Atītakāla* = Past Tense
3. *Anāgatakāla* = Future Tense

### VOICE

1. *Kattukāraka* = Active Voice
2. *Kammakāraka* = Passive Voice

### PERSON

1. *Paṭhamapurisa* = 3rd Person
2. *Majjhimapurisa* = 2nd Person
3. *Uttamapurisa* = 1st Person

The first person in English is 3rd in Pali.

Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous Tenses in Pali ; therefore only the indefinite forms are given here.

—————

### Conjugation of the Root “ paca ” (to cook)

#### 12. INDICATIVE, PRESENT

#### ACTIVE VOICE

##### SINGULAR

##### PLURAL

3rd (So) <i>pacati</i> = he cooks	(Te) <i>pacanti</i> = they cook
2nd (Tvaṇ) <i>pacasi</i> = thou cookest	(Tumhe) <i>pacatha</i> = you cook
1st (Ahaṇ) <i>pacāmi</i> = I cook	(Mayaṇ) <i>pacāma</i> = we cook



13. The base *bhava* (to be) from the root *bhū* is similarly conjugated.

3rd (So) <i>bhavati</i> = he is	(Te) <i>bhavanti</i> = they are
2nd (Tvaṇ) <i>bhavasī</i> = thou art	(Tumhe) <i>bhavatha</i> = you are
1st (Ahaṇ) <i>bhavāmi</i> = I am	(Mayaṇ) <i>bhavāma</i> = we are

The following are conjugated similarly :—

<i>Gacchati</i> = goes	<i>Bhāsati</i> = says
<i>Tiṭṭhati</i> = stands	<i>Harati</i> = carries
<i>Nisīdati</i> = sits	<i>Āharati</i> = brings
<i>Sayati</i> = sleeps	<i>Kīḷati</i> = plays
<i>Carati</i> = walks	<i>Vasati</i> = lives
<i>Dhāvati</i> = runs	<i>Hanati</i> = kills
<i>Passati</i> = sees	<i>Āruhati</i> = ascends
<i>Bhuñjati</i> = eats	<i>Hasati</i> = laughs
<i>Yācati</i> = begs	

### Exercise 3

#### TRANSLATE INTO ENGLISH

1. Narā suriyaṇ passanti. 2. Goṇā pāsāṇe tiṭṭhanti.
3. Manusso gāme carati. 4. Sakuṇo rukke nisīdati.
5. Buddhodhammaṇ bhāsati. 6. Ahaṇ dīpaṇ āharāmi.
7. Mayaṇ goṇe harāma. 8. Saṅho gāmaṇ gacchati.
9. Tvaṇ sīhaṇ passasi. 10. Bhūpālā asse āruhanti. 11. Devā ākāseṇa gacchanti.
12. Assā dīpesu dhāvanti. 13. Tvaṇ pādehi carasi.
14. Tumhe hatthehi haratha. 15. Mayaṇ loke vasāma.
16. Sunakhā vānarehi kiḷanti. 17. Puriso mañce sayati.
18. Varāhā ajehi vasānti. 19. Sīhā sakuṇe hananti.
20. Sunakhā gāme caranti.



## TRANSLATE INTO PALI

1. The horse stands on the rock. 2. The goats walk in the village. 3. You see the sun. 4. The moon rises in the sky. 5. The men sleep in beds. 6. The oxen run from the lion. 7. People live in the world. 8. Thou bringest a lamp. 9. We live in an island. 10. Thou art a king. 11. You see the bird on the tree. 12. The monkey plays with the pig. 13. The king kills a lion. 14. The deity walks in the sky. 15. Trees are in the island. 16. He carries the lamp. 17. We see the body of the man. 18. We eat with the hands.

## Different Conjugations

14. There are seven different conjugations in Pali : they are called *dhātugaṇas* (= groups of roots). The Pali grammarians represent roots with a final vowel, but it is often dropped or changed before the conjugational sign. Each *dhātugaṇa* has one or more different conjugational signs, which come between the root and the verbal termination.

The seven conjugations and their signs are :

1st	Conjugation	=	Bhuvādigāṇa :	<i>a</i>
2nd	,,	=	Rudhādigāṇa :	<i>m-a</i>
3rd	,,	=	Divādigāṇa :	<i>ya</i>
4th	,,	=	Svādigāṇa :	<i>ṇo, ṇu, uṇā</i>
5th	,,	=	Kiyādigāṇa :	<i>ṇā</i>
6th	,,	=	Tanādigāṇa :	<i>o, yira</i>
7th	,,	=	Curādigāṇa :	<i>e, aya</i>

A great number of roots are included in the *first* and the *seventh* group. The roots *paca* and *bhū*, given above,



belong to the first conjugation. The last vowel of “paca” is dropped before the conjugational sign *a*.

The monosyllabic roots like *bhū* do not drop their vowel. It is *gunated* or strengthened before the conjugational sign :

*i* or *ī* strengthened becomes *e*

*u* or *ū* „ „ *o*

e.g. *Nī + a* becomes *Ne + a* ;

*Bhū + a* „ *Bho + a*

Then *e* followed by *a* is changed into *ay*

*o* „ *a* „ „ *av*

∴ *Ne + a* becomes *naya* ;

*Bho + a* „ *bhava*

It is not necessary for a beginner to learn how these bases are formed. But the bases will be given very often for the convenience of the students. *The base is the root with its conjugational sign combined.*

### The Seventh Conjugation

15. The special feature of the first conjugation is that the last vowel of the base is lengthened before the First Personal endings.

The same rule is applied for the bases ending with *a* of the 2nd, 3rd, 6th and 7th conjugations, in addition to their special features.

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root *pāla* two bases *pāle* and *pālaya* are formed.



## Conjugation of Pāla (to protect or govern)

## BASE PĀLE

## INDICATIVE, PRESENT. ACTIVE VOICE

	SINGULAR	PLURAL
3rd	Pāleti	Pālenti
2nd	Pālesi	Pāletha
1st	Pālemi	Pālema

## BASE PĀLAYA

3rd	Pālayati	Pālayanti
2nd	Pālayasi	Pālayatha
1st	Pālayāmi	Pālayāma

Some of the similarly conjugated are :

<i>Jāleti</i> = kindles	<i>Pūjeti</i> = offers ; respects
<i>Māreti</i> = kills	<i>Uḍḍeti</i> = flies
<i>Oloketi</i> = looks at	<i>Pīleti</i> = oppresses
<i>Coreti</i> = steals	<i>Udeti</i> = (the sun or moon) rises
<i>Deseti</i> = preaches	<i>Pātetī</i> = fells down
<i>Cinteti</i> = thinks	<i>Thapeti</i> = keeps

16. The conjugational sign *ṇā* of the fifth group is shortened in the Third Person plural :

## BASE VIKKIṆA = TO SELL

	SINGULAR	PLURAL
3rd	Vikkiṇāti	Vikkiṇanti
2nd	Vikkiṇāsi	Vikkiṇātha
1st	Vikkiṇāmi	Vikkiṇāma

The following are similarly conjugated :—

<i>Kiṇāti</i> = buys	<i>Miṇāti</i> = measures
<i>Jānāti</i> = knows	<i>Gaṇhāti</i> = takes
<i>Suṇāti</i> = hears	<i>Uggaṇhāti</i> = learns
<i>Jināti</i> = wins	<i>Ocināti</i> = gathers (together) ; collects



Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇṇanti. 2. Sīho migaṃ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti. 4. Mayaṃ vāṇijambhāmañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti. 7. Kassako goṇe kiṇāti.
8. Kākā ākāse udḍenti. 9. Vāṇijā Buddhassa dhammaṃ suṇanti.
10. Corā mayūre<sup>1</sup> corenti. 11. Ahaṃ Buddhaṃ pūjemi.
12. Tvaṃ dīpaṃ jālehi. 13. Dāso goṇaṃ pīleti.
14. Tumhe magge kassakaṃ oloketha.
15. Mayaṃ dhammaṃ jānāma.

TRANSLATE INTO PALI

1. The robber steals an ox. 2. The clerk's son buys a horse.
3. Merchants sell lamps. 4. He knows the friend's son.
5. Boys learn in the village. 6. Peacocks are on the road.
7. The slave lights a lamp. 8. Lions kill deer.
9. The king governs the island. 10. Birds fly in the sky.
11. We see the sons of the merchant. 12. Look at the hands of the man.
13. You hear the doctrine of the Buddha. 14. They respect (or make offerings to) the community.
15. The monkey teases (or oppresses) the birds.

1. Mayūra = peacock.

17. Masculine Stems Ending in i

DECLENSION OF "AGGI" (FIRE)

SINGULAR		PLURAL
Nom. } Aggi		Aggī ; aggayo
Voc. }		
Acc.	Aggiṃ	Aggī ; aggayo
Inst.	Agginā	Aggībhi ; aggīhi



	SINGULAR	PLURAL
<i>Dat</i> } <i>Gen.</i> }	Aggino ; aggissa	Aggīnaṇ
<i>Abl.</i>	Aggīnā; aggimhā; aggismā. Aggībhi; aggīhi	
<i>Loc.</i>	Aggimhi ; aggisminṇ	Aggīsu

The following are similarly declined :—

<i>Muni</i> = monk	<i>Kaṇṇi</i> = monkey
<i>Kavi</i> = poet	<i>Ahi</i> = serpent
<i>Isi</i> = sage ; hermit	<i>Dīpi</i> = leopard
<i>Ari</i> = enemy	<i>Ravi</i> = sun
<i>Bhūpati</i> = king	<i>Giri</i> = mountain
<i>Pati</i> = husband ; master	<i>Maṇi</i> = gem
<i>Gahapati</i> = householder	<i>Yatthi</i> = stick
<i>Adhipati</i> = lord ; leader	<i>Nidhi</i> = hidden treasure
<i>Atithi</i> = guest	<i>Asi</i> = sword
<i>Vyādhi</i> = sickness	<i>Rāsi</i> = heap
<i>Udadhi</i> = ocean	<i>Pāṇi</i> = hand
<i>Vīhi</i> = paddy	<i>Kucchi</i> = belly
	<i>Mutthi</i> = fist, hammer
	<i>Bodhi</i> = Bo-tree

MORE VERBS CONJUGATED LIKE “ PACATI ”:

<i>Khaṇati</i> = digs	<i>Āgacchati</i> = comes
<i>Chindati</i> = cuts	<i>Āhiṇḍati</i> = wanders
<i>Likhati</i> = writes	<i>Vandati</i> = bows down
<i>Labhati</i> = gets	<i>Paharati</i> = beats
	<i>Dasati</i> = bites

### Exercise 5

TRANSLATE INTO ENGLISH

1. Muni dhammaṇ bhāsatī. 2. Gahapatayo vihiṇṇanti.
3. Ahi adhipatino hattaṇ dasati. 4. Isi



pāṇinā maṇiṇ gaṇhāti. 5. Dīpayo girimhi vasanti.  
 6. Ari asinā patiṇ paharati. 7. Kavayo dīpamhi nidhiṇ  
 khaṇanti. 8. Tvaṇ atithīnaṇ āhāraṇ desi. 9. Tumhe  
 udadhimhi kilātha. 10. Vyādhayo loke manusse pīḷenti.  
 11. Kapi ahino kucchiṇ paharati. 12. Kavino muṭ-  
 ṭhimhi maṇayo bhavanti. 13. Ravi girimhā udeti.  
 14. Ahaṇ vīhīnaṇ rāsiṇ passāmi. 15. Mayaṇ gāme  
 āhiṇḍāma.

## TRANSLATE INTO PALI

1. Leopards kill deer. 2. The sage comes from the  
 mountain. 3. There is<sup>1</sup> a sword in the enemy's hand.  
 4. There are<sup>2</sup> gems in the householder's fist. 5. We  
 give food to the guest. 6. The farmer's sons measure  
 a heap of paddy. 7. The serpent gets food from the  
 poet. 8. The monks kindle a fire. 9. The householder  
 gets a gem from the leader. 10. The monkeys on the  
 tree strike the leopard. 11. The leader strikes the  
 enemy with a sword. 12. The sages look at the sun.  
 13. We get paddy from the husband. 14. The sickness  
 oppresses the sons of the guest. 15. I see the sun upon  
 the sea.

---

1. There is = bhavati.

2. There are = bhavanti.



## PAST TENSE

### 18. Conjugation of Paca (to cook)

PAST INDEFINITE.      ACTIVE

SINGULAR

3rd	(So) apacī ; pacī ; apaci ; paci = he cooked
2nd	(Tvaṇ) apaco ; paco = thou didst cook
1st	(Ahaṇ) apaciṇ ; paciṇ = I cooked

PLURAL

3rd	(Te) apaciṇsu ; paciṇsu ; apacūṇ ; pacūṇ = they cooked
2nd	(Tumhe) apacittha ; pacittha = you cooked
1st	(Mayaṇ) apacimha ; pacimha ; apacimhā ; pacimhā = we cooked

The following are similarly conjugated :—

<i>Gacchi</i> = went	<i>Dhāvi</i> = ran
<i>Gaṇhi</i> = took	<i>Kiṇi</i> = bought
<i>Dadi</i> = gave	<i>Vikkiṇi</i> = sold
<i>Khādi</i> = ate	<i>Nisīdi</i> = sat
<i>Hari</i> = carried	<i>Sayi</i> = slept
<i>Kari</i> = did	<i>Āruhi</i> = ascended ; climbed
<i>Āhari</i> = brought	<i>Acari</i> = walked ; travelled

The prefix *a* is not to be added to the bases beginning with a vowel.

19. The verbs of the seventh group are differently conjugated :

### Pāla (to protect)

PAST INDEFINITE.      ACTIVE

SINGULAR

PLURAL

3rd	Pālesi ; pālayi	Pālesuṇ ; pālayuṇ ; pālayiṇsu
2nd	Pālayo	Pālayittha
1st	Pālesin ; pālayin	Pālayimha ; pālayimhā



The following are similarly conjugated :—

<i>Māresi</i> = killed	<i>Nesi</i> = carried
<i>Jālesi</i> = kindled	<i>Thapesi</i> = kept
<i>Desesi</i> = preached	<i>Cintesi</i> = thought
<i>Ānesi</i> = brought	<i>Pīlesi</i> = oppressed
<i>Coresi</i> = stole	<i>Kathesi</i> = told
<i>Pūjesi</i> = offered ; respected	<i>Pātesi</i> = dropped down or felled

### Exercise 6

#### TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisīdiṇsu. 2. Ahaṇ dīpamhi acariṇ. 3. Corā gahapatino nidhiṇ coresuṇ. 4. Mayaṇ bhūpatino asiṇ olokayimha. 5. Tvaṇ atithino odanaṇ adado. 6. Adhipati vāṇijamhā maṇayo kiṇi. 7. Pati kassakaṇ vīhiṇ yāci. 8. Isayo kavīnaṇ dhammaṇ dese-suṇ. 9. Kapayo girimhā rukkhaṇ dhāviṇsu. 10. Vāṇi-jā udadhimhi gacchiṇsu. 11. Mayaṇ maggena gāmaṇ gacchimha. 12. Dīpi kapiṇ māresi. 13. Tumhe patino padīpe gaṇhittha. 14. Ahaṇ Buddhassa pāde pūjesiṇ. 15. Kavayo kapīnaṇ odanaṇ dadiṇsu. 16. Arayo asī ānesuṇ. 17. Ahi kapino pāṇiṇ ḍasi. 18. Mayaṇ girimhā candanaṇ passimha. 19. Tumhe munīnaṇ āhāraṇ adadittha. 20. Bhūpati nidhaya pālesi.

#### TRANSLATE INTO PALI

1. The slave struck the enemy with a sword. 2. We got food from the householder. 3. He carried a monkey to the mountain. 4. The merchants went to the village by the road. 5. Birds flew to the sky from the tree. 6. The thieves stole the gems of the king. 7. I gave food to the sages. 8. The sons of the poet heard



the doctrine from the monk. 9. I saw the leopard on the road. 10. The lion killed the deer on the rock. 11. They saw the mountain on the island. 12. The boy went to the sea. 13. The dogs ran to the village. 14. The merchant bought a horse from the leader. 15. The guest brought a gem in (his) fist. 16. The monkey caught the serpent by (its) belly. 17. The householder slept on a bed. 18. We dwelt in an island. 19. The boy struck the monkey with (his) hands. 20. I saw the king's sword.

*N.B.*—The verbs implying motion govern the Accusative; therefore “to the mountain” in the 3rd, and “to the village” in the 13th must be translated with the Accusative as : *girim*, *gāmaṃ*.

But “to the sages” in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative case.

### Personal Pronouns

20. Two personal pronouns *Amha* and *Tumha* are declined here because of their frequent usage. These are of the common gender and have no vocative forms.

#### THE FIRST PERSONAL “AMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Ahaṇ = I	Mayaṇ ; amhe = we
<i>Acc.</i>	Maṇ ; mamaṇ = me	Amhe ; amhākaṇ ; no = us
<i>Ins.</i>	Mayā ; me	Amhebbhi ; amhehi ; no
<i>Dat.</i>	Mama ; mayhaṇ me ; mamaṇ	Amhaṇ ; amhākaṇ ; no
<i>Gen.</i>		
<i>Abl.</i>	Mayā	Amhebbhi ; amhehi
<i>Loc.</i>	Mayi	Amhesu



THE SECOND PERSONAL “TUMHA ”

	SINGULAR	PLURAL
<i>Nom.</i>	Tvaṇ ; tuvaṇ = <i>thou</i>	Tumhe = <i>you</i>
<i>Acc.</i>	Taṇ ; tavaṇ ; tu- vaṇ = <i>thee</i>	Tumhe ; tumhākaṇ ; vo = <i>you</i>
<i>Ins.</i>	Tvayā ; tayā ; te	Tumhebbhi ; tumhehi ; vo
<i>Dat.</i> } <i>Gen.</i> }	Tava ; tuyhaṇ ; te	Tumhaṇ ; tumhākaṇ ; vo
<i>Abl.</i>	Tvayā ; tayā	Tumhebbhi ; tumhehi
<i>Loc.</i>	Tvayi ; tayi	Tumhesu

*N.B.*—*Te, me* and *vo, no* should not be used at the beginning of a sentence.

Exercise 7

*Note.*—The word for “not” in Pali is *na* or *no* ; the word for “is not” or “has not” is *natthi*.

TRANSLATE INTO ENGLISH

1. Ahaṇ mayhaṇ puttassa assaṇ adadiṇ. 2. Tvaṇ amhākaṇ gāmā āgacchasi. 3. Mayaṇ tava hatthe pas sāma. 4. Mama puttā giriṇ āruhiṇsu. 5. Tumhākaṇ sunakhā magge sayiṇsu. 6. Amhaṇ mittā coraṇ asinā pahariṇsu. 7. Tumhaṇ dāsā arīnaṇ asse hariṇsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṇ gehe na vasiṇsu. 10. Kavi tava puttānaṇ dhammaṇ desesi. 11. Amhesu kodho <sup>1</sup> natthi. 12. Tumhe vāṇi-jassa mayūre kiṇittha. 13. Mayaṇ bhūpatino mige vikkiṇimha. 14. Gaḥapatino putto maṇ pahari. 15. Adhipatino dāsā mama goṇe pahariṇsu. 16. Ahaṇ tumhākaṇ vīhī na gaṇhiṇ. 17. Dīpi gāmamhā na dhāvi.

1. Kodha = anger, *m*.



18. Tumhe ahayo na māretha. 19. Mayaṇ atithīnaṇ  
odanaṇ pacimha. 20. Kapayo maṇ āhāraṇ yāciṇsu.

TRANSLATE INTO PALI

1. I sold my gems to a merchant. 2. We gave our  
oxen to the slaves. 3. You bought a sword from me.  
4. (You) don't beat monkeys with your hands. 5. The  
leader brought a lion from the mountain. 6. The monk  
preached the doctrine to you. 7. We gave food to the  
serpents. 8. The slaves of the householder carried our  
paddy. 9. You did not go to the sea. 10. There are  
no gems in my fist. 11. The poet's son struck the dog  
with a stick. 12. Our sons learnt from the sage. 13.  
Your monkey fell down from a tree. 14. My dog went  
with me to the house. 15. A serpent bit my son's hand.  
16. The leopard killed a bull on the road. 17. My friends  
looked at the lions. 18. We did not see the king's sword.  
19. I did not go to the deer. 20. Thou buyest a peacock  
from the poet.



## FUTURE TENSE

### 21. Conjugation of “ Paca ” (to Cook)

FUTURE INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3rd	(So) <b>pacissati</b> = he will cook	(Te) <b>pacissanti</b> = They will cook
2nd	(Tvaṇ) <b>pacissasi</b> = thou wilt cook	(Tumhe) <b>pacissatha</b> = you will cook
1st	(Ahaṇ) <b>pacissāmi</b> = I shall cook	(Mayaṇ) <b>pacissāma</b> = we shall cook

The following are conjugated similarly :—

<i>Gaṃissati</i> = he will go	<i>Daḍissati</i> = he will give
<i>Bhuñjissati</i> = he will eat	<i>Karissati</i> = he will do
<i>Harissati</i> = he will carry	<i>Passissati</i> = he will see
<i>Vasissati</i> = he will live	<i>Bhāyissati</i> = he will fear

All verbs given in the Present Tense may be changed into Future by inserting *issa* between the base and the termination, and dropping the last vowel of the base, e.g. *Bhuñja* + *ti* = *Bhuñj* + *issa* + *ti* = *Bhuñjissati*.

### 22. Declension of Masculine Neuns Ending in ī

PAKKHĪ (BIRD)

	SINGULAR	PLURAL
Nom. } Voc. }	<b>Pakkhī</b>	<b>Pakkhī ; pakkhino</b>
Acc.	<b>Pakkhinaṇ ; pakkhiṇ</b>	<b>Pakkhī ; pakkhino</b>
Ins.	<b>Pakkhinā</b>	<b>Pakkhībhi ; pakkhīhi</b>
Dat. } Gen. }	<b>Pakkhino ; pakkhissa</b>	<b>Pakkīnaṇ</b>

7221



	SINGULAR	PLURAL
<i>Abl.</i>	Pakkhinā ; pakhi- mhā ; pakkhismā	Pakkhībhi ; pakkhīhi
<i>Loc.</i>	Pakkhini ; pakkhim- hi ; pakkhismin	Pakkhīsu

Some of the similarly declined are :—

<i>Hatthī</i> = elephant	<i>Mantī</i> = minister
<i>Sāmī</i> = lord	<i>Karī</i> = elephant
<i>Kuṭṭhī</i> = leper	<i>Sikhī</i> = peacock
<i>Dāṭhī</i> = tusker	<i>Balī</i> = a powerful person
<i>Bhogī</i> = serpent	<i>Sasī</i> = moon
<i>Pāpakārī</i> = evil-doer	<i>Chattī</i> = possessor of an
<i>Dīghajīvī</i> = possessor of a long life	umbrella
<i>Setṭhī</i> = millionaire	<i>Mālī</i> = one who has a garland
<i>Bhāgī</i> = sharer	<i>Sārathī</i> = charioteer
<i>Sukhī</i> = receiver of comfort ; happy	<i>Gaṇī</i> = one who has a following

### Exercise 8

#### TRANSLATE INTO ENGLISH

1. Mantī hatthinā āruhissati.
2. Mayaṇ setṭhino gehaṇ gamissāma.
3. Tvaṇ sāmīno puttassa kapiṇ dadissasi.
4. Gaṇīno sukhino bhavissanti.
5. Amhākaṁ sāmīno dīghajīvīno na bhavanti.
6. Pāpakārī yaṭṭhinā bhogīṇ māresi.
7. Mama puttā setṭhino gāme vasisanti.
8. Kuṭṭhī sārathino pādaṇ yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gāmaṁ harissati.
11. Tumhe mālīhi sasinaṇ olokessatha.
12. Balī dāṭhino kāyaṇ chindissati.
13. Amhākaṇ mantino balino abhaviṇsu.
14. Setṭhino mālino passisanti.
15. Mayaṇ gehe odanaṇ bhuñjissāma.



TRANSLATE INTO PALI

1. Our lord went to the minister. 2. The millionaire will be the possessor of a long life. 3. Evil-doers will not become<sup>1</sup> receivers of comfort. 4. The tusker will strike the leper. 5. The minister will get a peacock from the lord. 6. The charioteer will buy horses for the minister.<sup>2</sup> 7. My peacocks will live on the mountain. 8. The serpents will bite the powerful. 9. The lord's sons will see the lions of the millionaire. 10. We will buy a deer from the guest. 11. The elephant killed a man with (its) feet. 12. You will not be a millionaire. 13. The king's sons will eat with the ministers. 14. The monkeys will not fall from the tree. 15. I will not carry the elephant of the charioteer.

23. Declension of Masculine Nouns Ending in u  
GARU (teacher)

SINGULAR		PLURAL
Nom. } Voc. }	Garu	Garū ; garavo
Acc.	Garuṇ	Garū ; garavo
Abl.	Garunā	Garūbhi ; garūhi
Dat. } Gen. }	Garuno ; garussa	Garūnaṇ
Loc.	Garumhi ; garusmiṇ	Garūsu

Some of the similarly declined are :—

*Bhikkhu*<sup>3</sup> = monk

*Bāhu* = arm

*Bandhu* = relation

*Sindhu* = sea

*Taru* = tree

*Pharasu* = axe

1. “Will not become” = na bhavissanti.

2. Dative must be used here.

3. Bhikku has an additional form “*Bhikkhave*” in the Vocative plural.



*Pasu* = beast*Ākhu* = rat*Ucchu* = sugar-cane*Velu* = bamboo*Kaṭacchu* = spoon*Sattu* = enemy*Setu* = bridge*Ketu* = banner*Susu* = young one

Some nouns of the same ending are differently declined:

#### 24. BHĀTU (brother)

	SINGULAR	PLURAL
<i>Nom.</i>	Bhātā	Bhātaro
<i>Acc.</i>	Bhātaraṇ	Bhātare ; bhātaro
<i>Abl.</i>	Bhātarā	Bhātarebhi ; bhātarehi ; bhātūbhi ; bhātūhi
<i>Dat.</i>	} Bhātu ; bhātuno ; bhātussa	Bhātarānaṇ ; bhātānaṇ ; bhātūnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Bhātari	Bhātaresu ; bhātusu
<i>Voc.</i>	Bhāta ; bhātā	Bhātaro

*Pitu* (= father) is similarly declined

#### 25. NATTU (Grandson)

<i>Nom.</i>	Nattā	Nattāro
<i>Acc.</i>	Nattāraṇ	Nattāre ; nattāro
<i>Abl.</i>	Nattārā	Nattārebhi ; nattārehi
<i>Dat.</i>	} Nattu ; nattuno ; nattussa	Nattārānaṇ ; nattānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Nattari	Nattāresu
<i>Voc.</i>	Natta ; nattā	Nattāro

Some of the similarly declined are :—

*Satthu* = adviser ; teacher*Kattu* = doer ; maker*Bhattu* = husband*Gantu* = goer*Sotu* = hearer*Netu* = leader*Vattu* = sayer*Jetu* = victor*Vinetu* = instructor*Viññātu* = knower*Dātu* = giver



## REMARKS

26. The prepositions *saha* (with) and *saddhim* (with) govern the Instrumental Case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning “with”.

The equivalent to the conjunction “and” is *ca* in Pali. *Api* or *pi* also is sometimes used in the same sense.

The equivalent to “or” is *vā*.

## Exercise 9

## TRANSLATE INTO ENGLISH

1. Bhandhavo susūhi saddhiṇ amhākaṇ gehaṇ āga missanti.
2. Sattu pharasunā tava taravo chindissati.
3. Garu mayhaṇ susūnaṇ ucchavo adadi.
4. Bhikkhavo nattārānaṇ dhammaṇ desessanti.
5. Tvaṇ bandhunā saha sindhuṇ gamissasi.
6. Assā ca goṇā ca gāme āhiṇḍissanti.
7. Tumhe pasavo vā pakkhī vā na māressatha.
8. Mayaṇ netārehi saha satthāraṇ pūjessāma.
9. Bhātā veḷunā pakkhiṇ māresi.
10. Amhākaṇ pitaro sattūnaṇ kevato āhariṇsu.
11. Jetā dātāraṇ bāhunā pahari.
12. Satthā amhākaṇ netā bhavissati.
13. Mayaṇ pitarā saddhiṇ veḷavo āharissāma.
14. Ahino ākhavo bhuñjanti.
15. Mama sattavo setumhi nisīdiṇsu.
16. Amhaṇ bhātaro ca pitaro ca sindhuṇ gacchiṇsu.
17. Ahaṇ mama bhātarā saha sikhino vikkiṇissāmi.
18. Susavo katacchunā odanaṇ āhariṇsu.
19. Gāmaṇ gantā tarūsu ketavo passissati.
20. Setuṇ kattā gāmamhā veḷavo āhari.



## TRANSLATE INTO PALI

1. I shall cut bamboos with my axe. 2. The teachers will look at the winner. 3. They carried sugar-canes for the elephants. 4. Hearers will come to the monks. 5. Leopards and lions do not live in villages. 6. I went to see the adviser with my brother. 7. Our fathers and brothers were merchants. 8. My brother's son killed a bird with a stick. 9. Our relations will buy peacocks and birds. 10. Monkeys and deer live on the mountain. 11. He struck my grandson's arm. 12. The enemies will carry (away) our leader's banner. 13. Builders of the bridges<sup>1</sup> bought bamboos from the lord. 14. Rats will fear the serpents. 15. I gave rice to my relation. 16. The giver brought (some) rice with a spoon. 17. My father's beasts were on the rock. 18. Our brothers and grandsons will not buy elephants. 19. The teacher's son will buy a horse or an ox. 20. My brother or his son will bring a monkey for the young ones.

---

27. Adjectival nouns ending in *-vantu* and *-mantu* are differently declined from the above masculine nouns ending in *-u*.

(1) They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. *guṇavatī*, *sīlavatī*; *guṇavāntī*, *sīlavāntī*.

---

1. Builders of the bridges = *setum kattāro* or *setuno kattāro*.



28. Declension of *Guṇavantu* (virtuous).

MASCULINE ENDING IN -U

	SINGULAR	PLURAL
<i>Nom.</i>	Guṇavā	Guṇavanto ; guṇavantā
<i>Acc.</i>	Guṇavantañ	Guṇavante
<i>Ins.</i>	Guṇavatā ; guṇa- vantena	Guṇavantebhi ; guṇavan- tehi
<i>Dat.</i>	Guṇavato ; guṇa- vantassa	Guṇavatan ; guṇavantā- nañ
<i>Gen.</i>		
<i>Abl.</i>	Guṇavatā ; guṇa- vantamhā ; guṇavantas mā	Guṇavantebhi ; guṇavan- tehi
<i>Loc.</i>	Guṇavati ; guṇa- vante ; guṇa- vantamhi ; guṇavantasmiñ	Guṇavantesu
<i>Voc.</i>	Guṇavañ ; guṇa- va ; guṇavā	Guṇavanto ; guṇavantā

The following are declined similarly :—

<i>Dhanavantu</i> = rich	<i>Kulavantu</i> = of high caste
<i>Balavantu</i> = powerful	<i>Phalavantu</i> = fruitful
<i>Bhānumantu</i> = sun	<i>Himavantu</i> = the Himala- ya ; possessor of ice
<i>Bhagavantu</i> = the Exalted One ; fortunate	<i>Cakkumantu</i> = possessor of eyes
<i>Paññavantu</i> = wise	<i>Sīlavantu</i> = virtuous ; observant of precepts
<i>Yasavantu</i> = famous	<i>Bandhumantu</i> = with many relations
<i>Satimantu</i> = mindful	
<i>Buddhimantu</i> = intelligent	
<i>Puññavantu</i> = fortunate	

Those ending in *-mantu* should be declined as : *Cakku-  
mā*, *cakkhumanto*, *cakkhumatā* and so on.



## 29. Declension of the Masculine nouns ending in ū

VIDŪ (WISE MAN OR KNOWER)

	SINGULAR	PLURAL
Nom. } Voc. }	Vidū	Vidū ; viduno
Acc.	Viduṇ	Vidū ; viduno
Ins.	Vidunā	Vidūbhi ; vidūhi
Dat. } Gen. }	Viduno ; vidussa	Vidūnaṇ

The rest are similar to those of *garu*.

The following are declined similarly :—

<i>Pabhū</i> = over-lord	<i>Vadaññū</i> = charitable person
<i>Sabbaññū</i> = the omniscient one	<i>Viññū</i> = wise man
<i>Atthaññū</i> = knower of the meaning	<i>Mattaññū</i> = temperate ; one who knows the measure

## 30. Adverbs of Time

<i>Kadā</i> = when ?	<i>Ekadā</i> = one day ; once
<i>Tadā</i> = then	<i>Pacchā</i> = afterwards
<i>Sadā</i> = ever ; always	<i>Purā</i> = formerly ; in former days
<i>Idāni</i> = now	<i>Sāyam</i> = in the evening
<i>Ajja</i> = to-day	<i>Pāto</i> = in the morning
<i>Suve</i> = to-morrow	<i>Parasuve</i> = day after to-morrow
<i>Hīyo</i> = yesterday	
<i>Yadā</i> = when ; whenever	
<i>Parahīyo</i> = day before yesterday	



## Exercise 10

## TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.
2. Bhikkhavo bhagavantaṃ vandiṃsu.
3. Cakkhumanto sadā bhānumantaṃ passanti.
4. Tadā bala-vanto arī veḷūhi pahariṃsa.
5. Kadā tumhe dhana-vantaṃ passissatha?
6. Suve mayaṃ sīlavante vandissāma.
7. Bhagavanto sabbañño bhavanti.
8. Viduno kulavato geḥaṃ gacchiṃsu.
9. Himavati kapayo ca pakkhino ca isayo ca vasiṃsu.
10. Puñña-vato nattā buddhimā bhavi.
11. Kulavataṃ bhātaro dhanavanto na bhaviṃsu.
12. Ahaṃ Himavantamhi phalavante rukke passī.
13. Purā mayaṃ Himavantaṃ gacchimha.
14. Hīyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchiṃsu.
15. Viñño pacchā pabhuno gehe vasissanti.

## TRANSLATE INTO PALI

1. Sons of the wealthy are not always wise.
2. One who has relations does not fear enemies.
3. The brothers of the virtuous will bow down to the Exalted One.
4. Your grandsons are not intelligent.
5. To-morrow the wise men will preach to the men of high caste.
6. To-day the rich will go to a mountain in the Himalayas.
7. There are fruitful trees, lions and leopards in the garden of the rich man.
8. When will the famous men come to our village?
9. The sons of the powerful will always be famous.
10. Once, the wise man's brother struck the virtuous man.
11. Formerly I lived in the house of the over-lord.
12. Yesterday there were elephants and horses in the garden.
13. Now the man of high caste will buy a lion and a deer.
14. Our fathers were mindful.
15. Once we saw the sun from the rich man's garden.



## DECLENSION OF FEMININE NOUNS

There are no nouns ending in -a in feminine.

## 31. VANITĀ = woman

SINGULAR		PLURAL
Nom.	Vanitā	Vanitā ; vanitāyo
Acc.	Vanitaṇ	Vanitā ; vanitāyo
Abl.	Vanitāya	Vanitābhi ; vanitāhi
Dat. } Gen. }	Vanitāya	Vanitānaṇ
Loc.	Vanitāyaṇ ; vanitāya	Vanitāsu
Voc.	Vanite	Vanitā ; vanitāyo

The following are declined similarly :—

<i>Kaṇṇā</i> = girl	<i>Parisā</i> = following ; retinue
<i>Gaṇḡā</i> = river	<i>Gīvā</i> = neck
<i>Nāvā</i> = ship	<i>Jivhā</i> = tongue
<i>Ammā</i> = mother	<i>Nāsā</i> = nose
<i>Disā</i> = direction	<i>Jaṇḡhā</i> = calf of the leg ; shank
<i>Senā</i> = army ; multitude	<i>Guhā</i> = cave
<i>Sālā</i> = hall	<i>Chāyā</i> = shadow ; shade
<i>Bhariyā</i> = wife	<i>Tulā</i> = scale ; balance
<i>Vasudhā</i> = earth	<i>Silā</i> = stone
<i>Vācā</i> = word	<i>Vālukā</i> = sand
<i>Sabhā</i> = society	<i>Mañjūsā</i> = box
<i>Dārikā</i> = girl	<i>Mālā</i> = garland
<i>Latā</i> = creeper	<i>Surā</i> = liquor ; intoxicant
<i>Kathā</i> = speech	<i>Visikhā</i> = street
<i>Paṇṇā</i> = wisdom	<i>Sākhā</i> = branch
<i>Valavā</i> = mare	<i>Sakkharā</i> = gravel
<i>Laṅkā</i> = Ceylon	<i>Devatā</i> = deity
<i>Pipāsā</i> = thirst	<i>Dolā</i> = palanquin
<i>Khudā</i> = hunger	<i>Godhā</i> = iguana
<i>Niddā</i> = sleep	
<i>Pūjā</i> = offering	



### 32. The Imperative

The Imperative Mood is used to express command, prayer, advice or wish. This is called *Pañcamī* in Pali and includes the Benedictive.

PACA = to cook

#### IMPERATIVE

	SINGULAR	PLURAL
3rd	(So) <b>pacatu</b> = let him cook	(Te) <b>pacantu</b> = let them cook
2nd	(Tvaṇ) <b>paca ; pacāhi</b> = cookest thou	(Tumhe) <b>pacatha</b> = cook you
1st	(Ahaṇ) <b>pacāmi</b> = let me cook	(Mayaṇ) <b>pacāma</b> = let us cook

The following are conjugated similarly :—

<i>Hotu</i> = let it be	<i>Thapetu</i> = let him keep
<i>Pivatu</i> = let him drink	<i>Bhavatu</i> = let it be
<i>Jayatu</i> = let him conquer	<i>Gacchatu</i> = let him go
<i>Rakkhatu</i> = let him protect	<i>Pakkhipatu</i> = let him put in
<i>Bhāsatu</i> = let him say	

### 33. The Optative or Potential

The Potential Mood—called “*Sattamī*” in Pali—expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.

Verbs containing auxiliary parts *may*, *might*, *can*, *could*, *should* and *would* are included in this mood.



PACA = to cook

	SINGULAR	PLURAL
3rd	(So) <b>paceyya</b> = if he (would) cook	(Te) <b>paceyyuṇ</b> = if they (would) cook
2nd	(Tvaṇ) <b>paceyyāsi</b> = if thou (wouldst) cook	(Tumhe) <b>paceyyātha</b> = if you (would) cook
1st	(Ahaṇ) <b>paceyyāmi</b> = if I (would) cook	(Mayaṇ) <b>paceyyāma</b> = if we (would) cook

The following are conjugated similarly :—

<i>Bhujjeyya</i> (if he eats)	<i>Āhareyya</i> (if he brings)
<i>Nahāyeyya</i> (if he bathes)	<i>Thapeyya</i> (if he keeps)
<i>Katheyya</i> (if he says)	<i>Bhaveyya</i> (if it becomes ; if he would be)

*Note.*—Equivalents to “if” are *sace*, *yadā* and *ce* ; but *ce* should not be used at the beginning of a sentence.

### Exercise 11

TRANSLATE INTO ENGLISH

1. Vanitāyo nāvāhi gaṅgāyaṇ gacchantu. 2. Tvaṇ sālāyaṇ kaññānaṇ odanaṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyymāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manusse rakkhantu. 7. Sace te vālukaṇ āhareyyuṇ ahaṇ (taṇ) kiṇissāmi. 8. Tumhe dārikāya hatthe mālaṇ thapetha. 9. Sālāya chāyā vasudhāya patati. 10. Corā mañjūsāyo guhaṇ hariṇsu. 11. Kaññāyo godhaṇ sakkharāhi pahariṇsu. 12. Hatthī soṇḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayeyyāma pasavo no haneyyuṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.<sup>1</sup> 15. Mayaṇ parisāya saddhiṇ odanaṇ

1. Mā pivatha = do not drink. Particle *mā* should be used in such a place instead of *nā*.



bhuñjissāma. 16. Bhānumato pabhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyaṇ sakkharaṇ pakhipi. 18. Tumhe parisāhi saddhiṇ mama kathaṇ suṇātha. 19. Amhākaṇ amma dolāya gāmaṇ agacchi. 20. Sace thaṇ vaḷavaṇ kiṇeyyāsi, ahaṇ assaṇ kiṇis-sāmi.

## TRANSLATE INTO PALI

1. The robber carried the box to the cave. 2. Go to your village with your mothers. 3. Let the women go along the river in a ship. 4. If he buys a deer I will sell my mare. 5. We heard the speech of the girl at the meeting. 6. We utter words with our tongues. 7. Do not strike the iguana with pebbles. 8. May my following be victorious in the island of Laṅkā. 9. May our offerings be to the wise. 10. Adorn<sup>1</sup> the maiden's neck with a garland. 11. The shadow of the vine falls on the earth. 12. The woman brought a scale from the hall. 13. Do not drink liquor with girls and boys. 14. If you will cook rice I will give food to the woman. 15. May the deities protect our sons and grandsons. 16. The girls brought sand from the street. 17. My following cut the branches of the tree. 18. Let the elephant bring a stone to the street. 19. The beasts will kill him if he will sit in the cave. 20. There are gems in the maiden's box.

### 34. Declension of Feminine Stems ending in -i

BHŪMI = earth, ground or floor

	SINGULAR	PLURAL
Nom. } Bhūmi		Bhūmī ; bhūmiyo
Voc. }		

1. Adorn — *alaṅkarohi*.



	SINGULAR	PLURAL
<i>Acc.</i>	<b>Bhūmiṇ</b>	<b>Bhūmī ; bhūmiyo</b>
<i>Abl.</i>	<b>Bhūmiyā ; bhūmyā</b>	<b>Bhūmībhi ; bhūmīhi</b>
<i>Dat.</i>	<b>Bhūmiyā</b>	<b>Bhūmīnaṇ</b>
<i>Gen.</i>		
<i>Loc.</i>	<b>Bhūmiyaṇ ; bhūmiyā</b>	<b>Bhūmīsu</b>

The following are declined similarly :—

<i>Ratti</i> = night	<i>Aṅguli</i> = finger
<i>Aṭavi</i> = forest	<i>Patti</i> = infantry
<i>Doṇi</i> = boat	<i>Vutṭhi</i> = rain
<i>Asani</i> = thunder-bolt	<i>Yatṭhi</i> = (walking) stick
<i>Kitti</i> = fame	<i>Nāli</i> = corn-measure
<i>Yuvati</i> = maiden	<i>Dundubhi</i> = drum
<i>Sati</i> = memory	<i>Dhūli</i> = dust
<i>Mati</i> = wisdom	<i>Vuddhi</i> = increase ; pro-
<i>Khanti</i> = patience	gress

### 35. Feminine Stems ending in -ī

KUMĀRĪ = girl ; damsel

	SINGULAR	PLURAL
<i>Nom.</i>	<b>Kumārī</b>	<b>Kumārī ; kumāriyo</b>
<i>Voc.</i>		
<i>Acc.</i>	<b>Kumārīṇ</b>	<b>Kumārī ; kumāriyo</b>
<i>Abl.</i>	<b>Kumāriyā</b>	<b>Kumārībhi ; kumārīhi</b>
<i>Dat.</i>	<b>Kumāriyā</b>	<b>Kumārīnaṇ</b>
<i>Gen.</i>		
<i>Loc.</i>	<b>Kumāriyaṇ ; kumāriyā</b>	<b>Kumārīsu</b>



The following are declined similarly :—

<i>Nārī</i> = woman	<i>Migī</i> = deer (female)
<i>Taruṇī</i> = young woman	<i>Sīhī</i> = lioness
<i>Rājinī</i> = queen	<i>Kukkutī</i> = hen
<i>Itthī</i> = woman	<i>Kākī</i> = she crow
<i>Sakhī</i> = woman-friend	<i>Nadī</i> = river
<i>Brāhmaṇī</i> = Brahman woman	<i>Vāpī</i> = tank
<i>Bhaginī</i> = sister	<i>Pokkharāṇī</i> = pond
<i>Dāsī</i> = slave woman	<i>Kadalī</i> = plantain
<i>Devī</i> = queen ; goddess	<i>Gāvī</i> = cow
<i>Sakuṇī</i> = bird (female)	<i>Mahī</i> = earth ; the river of that name
<i>Hatthinī</i> = she-elephant	

### 36. Absolutives or so-called Indeclinable Past Participles

The words ending in *tvā*, *tvāna*, *tūna* and *ya*, like *katva* (having done), *gantvāna* (having gone), and *ādāyā* (having taken), are called *Absolutives*, which cannot be declined. All other participles, being verbal adjectives, are declined.

Some European Pali scholars have called them “gerunds”; but, as the P.Ps. may be used in their place without affecting the sense, they resemble more the Active Past Participle, e.g.,

In the sentence :

*So gāmaṃ gantvā bhattaṃ bhuñjī*

(having gone to the village, he ate rice).

“gantvā” may be replaced by P. P. *gato*.

In analysing a sentence these go to the extension of the predicate, which fact shows that they are neither gerunds nor participles.



## EXAMPLES

<i>Pacitvā</i> = having cooked	<i>Ādāya</i> = having taken
<i>Bhuñjitvā</i> = having eaten	<i>Vidhāya</i> = having commanded or done
<i>Pivītvā</i> = having drunk	
<i>Sayitvā</i> = having slept	<i>Pahāya</i> = having left
<i>Ṭhatvā</i> = having stood	<i>Nahātvā</i> = having bathed
<i>Pacitūna</i> = having cooked	<i>Kiḷitvā</i> = having played
<i>Okkamma</i> = having gone aside	

## REMARK

A. *Tvā*, *tvāna* and *tūna* may be optionally used, and they are added to the base by means of a connecting vowel *i*, when the base is not ending in a long *ā*.

B. “*Ya*” is mostly added to the roots compounded with prefixes, e.g., *ā* + *dā* + *ya* = *ādāya*, *vi* + *dhā* + *ya* = *vidhāya*.

In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) *Assimilated* :

*ā* + *gam* + *ya* = *āgamma* (having come).

*ni* + *kham* + *ya* = *nikkhamma* (having come out).

(2) *Interchanged* :

*ā* + *ruh* + *ya* = *ārūyha* (having ascended).

*pa* + *gah* + *ya* = *paggayha* (having raised up).

*o* + *ruh* + *ya* = *orūyha* (having descended).

## Exercise 12

## TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṇṇaṇ nadiyaṇ nahātvā gehaṇ agami.
2. Nāriyo odanaṇ pacitvā bhuñjitvā



kukkuṭīnam pi adaṅsu. 3. Kumāriyo sakhīhi saha vāpiṇ gantvā nahāyissanti. 4. Rājini dīpā nikkhamma nāvāya gamissati. 5. Vānarī itthiyo passitvā taruṇ āruyha nisīdi. 6. Taruṇī hatthehi sākhaṇ ādāya ākaḍḍhi.<sup>1</sup> 7. Tumhe vāpiṇ taritvā<sup>2</sup> aṭaviṇ pavisatha.<sup>3</sup> 8. Dīpayo aṭavīsu ṭhatvā migī māretvā khādanti. 9. Yuvatīnaṇ pitaro aṭaviyā āgamma bhuñjitvā sayiṇsu. 10. Hatthinī pokkharāṇi oruyha nahātvā kadaliyo khādi. 11. Sīhī migiṇ māretvā susūnaṇ dadissati. 12. Gāviyo bhūmiyaṇ sayitvā utṭhahitvā<sup>4</sup> aṭaviṇ pavisiṇsu. 13. Mama mātulānī puttassa dundubhiṇ ānessati. 14. Sakuṇī mahiyaṇ āhiṇḍitvā āhāraṇ labhati. 15. Kākī taruno sākhasu nisīditvā ravitvā<sup>5</sup> ākāsaṇ udḍessanti.

## TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.  
 2. Having gone to the village the brahman woman bought a hen yesterday. 3. The damsels went to the tank, and having bathed and played there, came home.  
 4. The she-monkey, having climbed the tree, sat on a branch. 5. The brothers of the girl, having played and bathed, ate rice. 6. Sisters of the boys, having bought garlands, adorned the neck of the queen. 7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of the woman. 8. Having brought a boat, our sisters will cross the tank and enter the forest.  
 9. Having cooked rice for the father, the maiden went to the pond with her (female) friends. 10. Having come

---

1. Pulled ; dragged.

2. Having crossed.

5. Having crowed or having made a noise.

3. (you) enter.

4. Having risen.



from the wood, the damsel's father fell on the ground. 11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest. 12. Having bought a drum, the woman's sister gave (it) to her friend. 13. Having gone to the forest along the river, our brothers killed a lioness. 14. The queen, having come to the king's tank, bathed there<sup>1</sup> with her retinue and walked in the garden. 15. The she-crow, having sat on the branch slept there<sup>1</sup> after crowing.<sup>2</sup>

### 37. Feminine Nouns ending in -u

DHENU = cow (of any kind)

	SINGULAR	PLURAL
Nom. } Voc. }	Dhenu	Dhenū ; dhenuyo
Acc.	Dhenuṇ	Dhenū ; dhenuyo
Abl.	Dhenuyā	Dhenūbhi ; dhenūhi
Dat. } Gen. }	Dhenuyā	Dhenūnaṇ
Loc.	Dhenuyaṇ ; dhenuyā	Dhenūsu

Some of the similarly declined are :—

<i>Yāgu</i> = rice gruel	<i>Daddu</i> = eczema
<i>Kāsu</i> = pit	<i>Kacchu</i> = itch
<i>Vijju</i> = lightning	<i>Kaṇeru</i> = she-elephant•
<i>Rajju</i> = rope	<i>Dhātu</i> = element
<i>Sassu</i> = mother-in-law	

1. There = *tattha*.

2. “*Ravitvā*” may be used for “after crowing”.



38. *Mātu* is differently declined from the above.

MĀTU = mother

	SINGULAR	PLURAL
<i>Nom.</i>	Mātā	Mātaro
<i>Acc.</i>	Mātaraṇ	Mātare ; mātaro
<i>Abl.</i>	Mātarā ; (mātuyā)	Mātarebhi ; mātarehi ; mātūbhi ; mātūhi
<i>Dat.</i>	} Mātuyā	Mātarānaṇ ; mātānaṇ ; mātūnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Mātari	Mātaresu ; mātusu
<i>Voc.</i>	Māta ; mātā ; māte	Mātaro

*Dhītu* (daughter) and *duhitu* (daughter) are declined like *mātu*.

### 39. Adverbs of Place

<i>Tattha</i> = there	<i>Kuhiṃ</i> = where ?
<i>Ettha</i> = here	<i>Anto</i> = inside
<i>Idha</i> = here	<i>Antarā</i> = between
<i>Upaṇi</i> = up ; over	<i>Sabbattha</i> = everywhere
<i>Tiriyaṃ</i> = across	<i>Ekatttha</i> = in one place
<i>Kattha</i> = where ?	<i>Kuto</i> = from where ?
<i>Tatra</i> = there	<i>Tato</i> = from there

### Exercise 13

TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuṇ rajjuyā bandhitvā ānesi.
2. Mayhaṇ mātulānī yāguṇ pacitvā dhītarānaṇ dadissati.
3. Kaṇeruyo aṭaviyaṇ āhiṇḍitvā tattha kāsūsu pa iṇsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro āramaṇ gantvā satthāraṇ mālāhi pūjesuṇ.
6. Kañṇānaṇ pitaro dhītarānaṇ vuddhiṇ icchanti.
7. Kuto tvaṇ dhenuyo kiṇissasi ?



8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjīsu ?  
 9. Te gehassa ca rukkhassa ca antarā kīlīsu. 10. Nā-  
 riyā duhitaro gehassa anto mañcesu sayissanti. 11.  
 Dhītuyā jañghāyaṇ daddu atthi. 12. Yuvatī mālā  
 pilandhitvā sassuyā gehaṇ gamissati. 13. Amhākaṇ  
 mātarānaṇ gāviyo sabbattha caritvā, buñjitvā sāyaṇ  
 ekattha sannipatanti.<sup>1</sup> 14. Dhanavatiyā nattāro magge  
 tiriyaṇ dhāvitvā aṭaviṇ pavisitvā nilīyīsu.<sup>2</sup> 15. Asani  
 rukkhassa upari patitvā sākhā chinditvā taruṇ māresi.

### TRANSLATE INTO PALI

1. The girl's mother gave a garland to the damsel.  
 2. Having tied the cows with ropes the woman dragged  
 (them) to the forest. 3. Having wandered everywhere  
 in the island, the damsel's sister came home and ate  
 (some) food. 4. Where does your mother's sister live ?  
 5. My sister's daughters live in one place. 6. When will  
 they come to the river ? 7. The queen's mother-in-law  
 came<sup>3</sup> here yesterday and went back<sup>4</sup> to-day. 8. Having  
 bathed in the tank, the daughters of the rich woman  
 walked across the garden. 9. Our aunts will cook<sup>3</sup> rice-  
 gruel and drink it with women friends. 10. The cows  
 of the mother-in-law walk between the rock and the  
 trees. 11. When will your mothers and daughters go  
 to the garden and hear there the words of the Buddha.  
 12. From where did you bring the elephant ? 13. Sons  
 of the queen went<sup>3</sup> along the river<sup>5</sup> to a forest and there  
 fell in a pit. 14. There is itch on the hand of the sister.  
 15. The thunder-bolt fell<sup>3</sup> on a rock and broke it into  
 two.<sup>6</sup>

---

1. *Sannipatati* = assembles ; comes together.

2. *Nilīyati* = hides oneself.

3. Use Absolutives like *gantvā*.

4. Went back = *paṭinivatti* or *paccāgami*.

5. Along the river = *nadiṃ anu* or *nadīpassena*.

6. Breaks in to two = *dvidhā bhindati*.



## NEUTER GENDER

## 40. Declension of Nouns ending in -a

NAYANA = eye

	SINGULAR	PLURAL
<i>Nom.</i>	Nayanāṇ	Nayanā ; nayanāni
<i>Acc.</i>	Nayanāṇ	Nayane ; nayanāni
<i>Ins.</i>	Nayanena	Nayanebhi ; nayanehi
<i>Dat.</i>	Nayanāya ; naya- nassa	Nayanānaṇ
<i>Abl.</i>	Nayanā ; nayanam- hā ; nayanasmā	Nayanebhi ; nayanehi
<i>Gen.</i>	Nayanassa	Nayanānaṇ
<i>Loc.</i>	Nayane ; nayanam- hi ; nyanasmiṇ	Nayanesu
<i>Voc.</i>	Nayana ; nayanā	Nayanāni

The following are declined similarly :

<i>Dhana</i> = wealth	<i>Paduma</i> = lotus
<i>Phala</i> = fruit	<i>Paṇṇa</i> = leaf
<i>Dāna</i> = charity ; alms	<i>Susāna</i> = cemetery
<i>Sīla</i> = precept ; virtue	<i>Āyudha</i> = weapon
<i>Puñña</i> = merit ; good action	<i>Amata</i> = ambrosia
<i>Pāpa</i> = sin	<i>Tiṇa</i> = grass
<i>Rūpa</i> = form ; image	<i>Udaka</i> = water
<i>Sota</i> = ear	<i>Jala</i> = water
<i>Ghāna</i> = nose	<i>Pulina</i> = sand
<i>Pīṭha</i> = chair	<i>Sopāṇa</i> = stair
<i>Vadana</i> = face ; mouth	<i>Hadaya</i> = heart
<i>Locana</i> = eye	<i>Arañña</i> = forest
<i>Marāṇa</i> = death	<i>Vattha</i> = cloth
<i>Cetiya</i> = shrine	<i>Suvaṇṇa</i> = gold



*Sukha* = comfort*Dukkha* = trouble ; pain*Mūla* = root ; money*Kula* = family ; caste*Kūla* = bank (of a river, etc.)*Bala* = power ; strength*Vana* = forest*Puppha* = flower*Citta* = mind*Chatta* = umbrella*Aṇḍa* = egg*Kāraṇa* = reason*Ñāna* = wisdom*Khīra* = milk*Nagara* = city

### 41. The Infinitive

The sign of the infinitive is *-tum*. It is used as in English :

*Pacitum* = to cook*Pivitum* = to drink

*Bottum* or *Buñjitum* } = to eat

*Laddhum* or *Labhitum* } = to get

*Dātum* = to give*Pātum* = to drink*Gantum* = to go*Kātum* = to do*Haritum* = to carry*Āharitum* = to bring

*Tum* is simply added to the roots of one syllable to form the infinitive. An extra *i* is added before *tum* in the case of the bases consisting of more than one syllable.

### Exercise 14

#### TRANSLATE INTO ENGLISH

1. Dhanavanto bhātarāṇaṃ dhaṇaṃ dātuṃ na icchanti. 2. Dāṇaṃ datvā sīlaṃ rakkhitvā sagge<sup>1</sup> nibbattituṃ<sup>2</sup> sakkonti.<sup>3</sup> 3. Kumārī alātaṃ ānetvā bhattaṃ

---

1. *Sagga* = heaven.

2. To be born.

3. Are able.



pacituṇ aggiṇ jālessati. 4. Nāriyo nagarā nik-  
khamma udakaṇ pātuṇ vāpiyā kūlaṇ gacchiṇsu.  
5. Nattāro araṇṇā phalāni āharitvā khādituṇ ārabhiṇsu.<sup>1</sup>  
6. Sīlavā isi dhammaṇ desetūṇ pīṭhe nisīdi. 7. Coro  
āyudhena paharitvā mama pituno aṅguḷiṇ chindi.  
8. Yuvatiyo padumāni ocinituṇ<sup>2</sup> nadiṇ gantvā kūle  
nisīdiṇsu. 9. Mayaṇ chattāni ādāya susānaṇ gantvā  
pupphāni ocinissāma. 10. Kaṇṇā vatthaṇ ānetuṇ  
āpaṇaṇ gamissati. 11. Tumhe vanaṇ gantvā gāvīnaṇ  
dātuṇ paṇṇāni āharatha. 12. Mayaṇ locanehi rūpāni  
passitvā sukhaṇ dukkhaṇ ca labhāma. 13. Tvaṇ  
sotena suṇituṇ ghāṇeṇa ghāyituṇ<sup>3</sup> ca sakkosi. 14.  
Kukkuṭiyā aṇḍāni rukkhassa mūle santi. 15. Viduno  
amataṇ labhitvā maraṇaṇ na bhāyanti. 16. Manussā  
cittena cintetvā<sup>4</sup> puñṇāni karissanti. 17. Tumhe dham-  
maṇ sotuṇ ārāmaṇ gantvā puline nisīdatha. 18.  
Dhanavanto suvaṇṇaṇ datvā ṇāṇaṇ laddhuṇ na  
sakkonti. 19. Dārako chattaṇ gaṇhituṇ<sup>5</sup> sopāṇaṇ  
āruhi. 20. Mama bhaginī puñṇaṇ labhituṇ sīlaṇ-  
rakkhissati.

## TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits.  
2. The maiden climbed the tree to gather flowers. 3. I  
went into the house to bring an umbrella and a cloth.  
4. The girl asked for a fire-brand to make a fire. 5. We  
are able to see objects (=forms) with our eyes. 6. You  
smell with your nose and hear with your ears. 7. Having  
gone to hear the doctrine, they sat on the sand. 8. People

1. Began.

3. To smell.

2. To gather ; to collect.

4. Having thought.

5. To take.



are not able to purchase wisdom with (their) gold. 9. Having divided<sup>1</sup> his wealth the rich man gave (them) to his sons and daughters. 10. The maidens went out of the city (in order) to bathe in the river. 11. There were umbrellas in the hands of the women on the road. 12. Having struck her with a weapon, the enemy wounded<sup>2</sup> the hand of my mother-in-law. 13. Having gone to the garden they brought flowers and fruits for the boys. 14. He will go to the forest in order to bring leaves and grass for the cows. 15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine. 16. Having bathed in the tank, our sisters and brothers came home to eat and sleep. 17. Having seen a leopard the boy ran across the garden and crossed<sup>3</sup> the river. 18. You get merit through charity and virtue. 19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water. 20. The maidens bought flowers in order to make<sup>4</sup> garlands for (their) sisters.

## 42. Neuter Nouns ending in -i

ATTHI (bone ; seed)

	SINGULAR	PLURAL
Nom. } Voc. }	Atthi	Atthī ; atthīni
Acc.	Atthin	Atthī ; atthīni
Ins.	Atthinā	Atthībhi ; atthīhi
Dat. } Gen. }	Atthino ; atthissa	Atthīnaṃ
Abl.	Atthinā atthimhā ; atthismā	Atthībhi ; atthīhi
Loc.	Atthini ; atthimhi ; atthismiṇ	Atthisu ; atthīsu

1. Bhājetvā.

2. Vaṇitam akāsi.

3. Tari.

4. Kātuṃ ; paṭiyādetum.



The following are similarly declined :

<i>Vāri</i> = water	<i>Dadhi</i> = curd
<i>Akkhi</i> = eye	<i>Acci</i> = flame
<i>Sappi</i> = ghee	<i>Satthi</i> = thigh

### 43. Neuter Nouns ending in -u

Cakkhu (eye)

	SINGULAR	PLURAL
<i>Nom.</i> }	Cakkhu	Cakkhū ; cakkhūni
<i>Voc.</i> }		
<i>Acc.</i>	Cakkhuṇ	Cakkhū ; cakkhūni
<i>Ins.</i>	Cakkhunā	Cakkhūbhi ; cakkhūhi

The rest are similar to those of *garu*.

The following are declined similarly :—

<i>Āyu</i> = age	<i>Ambu</i> = water
<i>Dhanu</i> = bow	<i>Tipu</i> = lead
<i>Madhu</i> = honey	<i>Vasu</i> = wealth
<i>Assu</i> = tear	<i>Vapu</i> = body
<i>Jānu</i> }	<i>Vatthu</i> = ground ; base
<i>Jaṇṇu</i> }	
<i>Dāru</i> = firewood	<i>Jatu</i> = sealing wax

### 44. Some More Particles

Particles, named *avyaya* in Pali, consist of adverbs, conjunctions, prepositions, indeclinable past participles ending in *tvā*, *tvāna*, *tūna* and *ya*, and infinitives.

<i>Āma</i> = yes	<i>Vā</i> ; <i>athavā</i> = or
<i>Evaṃ</i> = thus ; yes	<i>Puna</i> = again
<i>Addhā</i> = certainly	<i>Tathā</i> = in that way



*Sakim* = once*Sanikam* = slowly*Sigham* = quickly ; soon*Purato* = in the front of ;  
before*Yāva ; tāva* = till then ; so  
long*Nānā* = separately*Vinā* = without*Katham* = how ?*Kasmā* = why ?

---

**Exercise 15****TRANSLATE INTO ENGLISH**

1. Mayaṇ gāviyā khīraṇ, khīramhā dadhiṇ, dadhimhā sappiṇ ca labhāma. 2. Mātā dhītuyā akkhīsu assūni disvā (tassā)<sup>1</sup> vadanaṇ vārinā dhovi. 3. Kasmā tvaṇ ajja vāpiṇ gantvā puna nadiṇ gantuṇ icchasi ? 4. Kathaṇ tava bhātaro nadiyā padumāni ocinitvā āharisanti ? 5. Addhā te dhanūni ādāya vanaṇ pavisitvā migāṇ māretvā ānessanti. 6. Amhākaṇ pitaro tadā vanamhā madhuṇ āharitvā dadhinā saha bhuñjīsu. 7. Mayaṇ suve tumhehi<sup>2</sup> vinā araññaṇ gantvā dārūni bhañjissāma.<sup>3</sup> 8. Kumārā sīghaṇ dhāvitvā vāpiyaṇ kīlitvā sanikaṇ gehāni agamiṇsu. 9. Tumhe khīraṇ pivituṇ icchatha, athavā dadhiṇ bhuñjituṇ ? 10. Yāva mayhaṇ pitā nahāyissati tāva ahaṇ idha tiṭṭhāmi. 11. Yathā bhūpati āṇāpeti tathā tvaṇ kātuṇ icchasi ? 12. Āma, ahaṇ bhūpatino vacanaṇ atikkamituṇ<sup>4</sup> na sakkomi.

**TRANSLATE INTO PALI**

1. Do you like to drink milk or to eat curd ? 2. First<sup>5</sup> I will drink gruel and then eat curd with honey. 3. Go

---

1. Of her.2. Ablative must be used  
with " vinā ".

3. Bhañjati = breaks.

4. To surpass.

5. Paṭhamam, *adī*.



quickly to the market to bring some ghee. 4. Having bathed in the sea why do you like to go again there now? 5. Do you know how our fathers gathered honey from the forests? 6. I will stay on the river bank till you cross the river and come back. 7. My mother-in-law went to the city without her retinue and returned with a sister. 8. The millionaire fell on (his) knees<sup>1</sup> before the king and bowed down at his feet. 9. Is your horse able to run fast? 10. Yes, certainly it will run fast. 11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks. 12. Why does your father walk slowly on the sand?

---

1. Jāṇubi patitvā (Don't use the locative).



## CLASSIFICATION OF NOUNS

45. Nouns are divided into 5 classes, viz. :—

1. *Nāmanāma* = substantives and proper nouns
2. *Sabbanāma* = pronouns
3. *Samāsanāma* = compound nouns
4. *Taddhitanāma* = derivatives from nouns or substantives
5. *Kitakanāma* = verbal derivatives

3. Compound nouns are formed by the combination of two or more words, e.g.,

*Nīluppala* = blue water-lily

*Rājaputta* = king's son

*Hattha-pāda-sīsāni* = hands, feet and the head

4. Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,

*Paca* (to cook) + *ṇa* = *pāka* (cooking)

*Dā* (to give) + *aka* = *dāyaka* (giver)

*Nī* (to lead) + *tu* = *netu* (leader)

5. *Taddhita* nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,

*Nāvā* (ship) + *ika* (in the meaning of engaged) = *nāvika* (sailor).

1. The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.



## PRONOUNS

46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

## Declension of Relative Pronoun

YA = which ; who

*Masculine*

	SINGULAR	PLURAL
<i>Nom.</i>	Yo	Ye
<i>Acc.</i>	Yaṇ	Ye
<i>Ins.</i>	Yena	Yebhi ; yehi
<i>Dat.</i>	Yassa	Yesaṇ ; yesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Yamhā ; yasmā	Yebhi ; Yehi
<i>Loc.</i>	Yamhi ; yasmiṇ	Yesu

*Feminine*

<i>Nom.</i>	Yā	Yā ; yāyo
<i>Acc.</i>	Yaṇ	Yā ; yāyo
<i>Abl.</i>	Yāya	Yābhi ; yāhi
<i>Dat.</i>	Yassā ; yāya	Yāsan ; yāsānāṇ
<i>Gen.</i>		
<i>Loc.</i>	Yassaṇ ; yāyaṇ	Yāsu

*Neuter*

<i>Nom.</i>	Yaṇ	Ye ; yāni
<i>Acc.</i>	Yaṇ	Ye ; yāni

The rest is similar to that of masculine.

Similarly declined are :

<i>Sabba</i> = all	<i>Itara</i> = the other
<i>Pubba</i> = former ; eastern	<i>Aññatara</i> = certain



<i>Añña</i> = other ; another	<i>Apara</i> = other ; western
<i>Katara</i> = which (of the two)	<i>Ubhaya</i> = both
<i>Katama</i> = which (of the many)	<i>Para</i> = other ; the latter
	<i>Ka</i> (kiṇ) = who ; which

#### 47. Adjectives (Pronominal)

Adjectives in Pali are not treated separately from nouns, as they take all the inflections of the nouns. Almost all pronouns become adjectives when they are used before a substantive of the same gender, number and case. They are pronouns when they stand alone in a sentence. This difference will become clear from the following exercise.

#### Exercise 16

##### TRANSLATE INTO ENGLISH

1. Sabbesaṇ nattāro paññavanto na bhavanti. 2. Sabbā itthiyo vāpiyaṇ nahātvā padumāni piḷandhitvā āgacchiṇsu. 3. Añño vāṇijo sabbaṇ dhaṇaṇ yācā-kānaṇ datvā gehaṇ pahāya pabbaji.<sup>1</sup> 4. Mātā ubhaya-sam pi dhītarānaṇ vatthāni kiṇitvā dadissati. 5. Ko nadiyā vāpiyā ca antarā dhenuṇ harati? 6. Kassa putto dakkhiṇaṇ disaṇ gantvā vīhiṇ āharissati? 7. Ye pāpāni karonti te niraye<sup>2</sup> nibbattitvā dukkhaṇ labhis-santi. 8. Kāsaṇ dhītaro vanamhā dārūni āharitvā odanaṇ pacissanti? 9. Katarena maggena so puriso

1. Left the household life ;  
became a monk.

2. Niraya = hell, m.



nagaraṇ gantvā bhaṇḍāni<sup>1</sup> kiṇi? 10. Itarā dārikā  
vanitāya hatthā pupphāni gaheṭvā cetiyaṇ pūjesi.  
11. Paresaṇ dhanāṇ dhaññaṇ vā gaṇhituṇ mā cintetha.  
12. Aparo aññissaṇ vāpiyaṇ nahātvā pubbāya disāya  
nagaraṇ pāvīsi.<sup>2</sup>

TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens,  
houses and streets. 2. The daughters of all the women  
in the village walked along the path to the shrine.  
3. Another maiden took a lotus and gave (it) to the  
former. 4. Which man will bring some milk for me?  
5. Who stands on the bank of the river and looks  
in the southern direction? 6. Sons of all rich men do  
not always become wealthy. 7. Whose grandsons  
brought the cows here and gave (them) grass to eat?  
8. To-morrow, all women in the city will come out from  
there and wander in the forest. 9. The other woman,  
having seen a leopard on the street, ran across the garden.  
10. Whosoever<sup>3</sup> acquires merit through charity will be  
born in heaven. 11. A certain man brought lotuses  
from the pond, another man carried (them) to the mar-  
ket to sell. 12. My brother's son broke the branches  
of the other tree (in order) to gather flowers, leaves  
and fruits.

48. Declension of the Demonstrative Pronoun

TA (that)

*Masculine*

	SINGULAR	PLURAL
<i>Nom.</i>	So (he)	Te (they)
<i>Acc.</i>	Taṇ ; naṇ (him)	Te ; ne (them)

1. Bhaṇḍa = goods, *n.*

2. Entered.

3. Yo koci.



	SINGULAR	PLURAL
<i>Ins.</i>	<b>Tena</b> (by, with or through him)	<b>Tebhi ; tehi</b> (by, with or through them)
<i>Dat.</i>	} <b>Tassa</b> (to him ; his)	<b>Tesaṇ ; tesānaṇ</b>
<i>Gen.</i>		
<i>Abl.</i>	<b>Tamhā ; tasmā</b>	<b>Tebhi ; tehi</b>
<i>Loc.</i>	<b>Tamhi ; tasmiṇ</b>	<b>Tesu</b>

*Feminine*

<i>Nom.</i>	<b>Sā</b> (she)	<b>Tā ; tāyo</b> (those women)
<i>Acc.</i>	<b>Taṇ ; naṇ</b> (her)	<b>Tā ; tāyo</b> (them)
<i>Abl.</i>	<b>Tāya</b>	<b>Tābhi ; tāhi</b>
<i>Dat.</i>	} <b>Tassā ; tāya</b>	<b>Tāsaṇ ; tāsānaṇ</b>
<i>Gen.</i>		
<i>Loc.</i>	<b>Tassaṇ ; tāyaṇ</b>	<b>Tāsu</b>

*Neuter*

<i>Nom.</i>	<b>Taṇ</b> (it)	<b>Te ; tāni</b> (those things)
<i>Acc.</i>	<b>Taṇ</b> (it)	<b>Te ; tāni</b> (those things)

The rest is similar to that of the masculine.

*Eta* (that or this) is declined like *ta*. One has only to prefix an “e” to the forms of *ta*, e.g., *Eso*, *ete*, *etaṃ*, *enaṃ*, and so on.

---

#### 49. Declension of Demonstrative Pronoun

IMA (= this)

*Masculine*

	SINGULAR	PLURAL
<i>Nom.</i>	<b>Ayaṇ</b> = this (man)	<b>Ime</b> = these (men)
<i>Acc.</i>	<b>Imaṇ</b>	<b>Ime</b>



	SINGULAR	PLURAL
<i>Ins.</i>	Anena ; iminā	Ebhi ; ehi ; imebhi ; imehi
<i>Dat.</i>	Assa ; imassa	Esaṇ ; esānaṇ ; im- esaṇ ; imesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Asmā ; imamhā ; imasmā	Ebhi ; ehi ; imebhi ; imehi
<i>Loc.</i>	Asmiṇ ; imamhi ; imasmiṇ	Esu ; imesu

*Feminine*

<i>Nom.</i>	Ayaṇ = this (woman)	Imā ; imāyo = these (women)
<i>Acc.</i>	Imaṇ	Imā ; imāyo
<i>Abl.</i>	Imāya	Imābhi ; imāhi
<i>Dat.</i>	Assā ; assāya ; imissā ; imissāya ; imāya	Āsaṇ ; āsānaṇ ; imāsaṇ ; imāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Assaṇ ; imissaṇ ; imāyaṇ	Imāsu

*Neuter*

<i>Nom.</i>	Idaṇ ; imaṇ = this (thing)	Ime ; imāni = these (things)
<i>Acc.</i>	Idaṇ ; imaṇ	Ime ; imāni

The rest is similar to that of the masculine.

**Exercise 17**

## TRANSLATE INTO ENGLISH

1. Ayaṇ sīho tamhā vanamhā nikkhamma imasmiṇ magge thatvā ekaṇ itthiṇ māresi. 2. So tāsāṇ yuva-tīnaṇ tāni vatthāni vikkiṇitvā tāsāṇ santikā<sup>1</sup> mūlaṇ<sup>2</sup> labhissati. 3. Imissā dhītarō tamhā vanamhā imāni

1. Santika = near (but here: tāsāṇ santikā = from them).

2. Mūla = money ; cash, n.



phalāni āhariṇsu, aññā nāriyo tāni khādituṇ gaṇhiṇsu.  
 4. Imā sabbā yuvatiyo taṇ āramaṇ gantvā dhammaṇ  
 sutvā Buddhaṇ pādumehi pūjessanti. 5. Ime manussā  
 yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.<sup>1</sup>  
 6. Tassā kaññāya mātā dakkhiṇāya disāya imaṇ gāmaṇ  
 āgantvā idha ciraṇ<sup>2</sup> vasissati. 7. Tassa nattā imassa  
 bhātarā saddhiṇ Koḷambanagaraṇ<sup>3</sup> gantvā tāni bhaṇ-  
 ḍāni vikkiṇissati. 8. Tā nāriyo etāsaṇ sabbāsaṇ kumā-  
 rīnaṇ hatthesu padumāni ṭhapesuṇ,<sup>4</sup> tā tāni haritvā  
 cetiyaṇ pūjesuṇ. 9. Tassā rājiniyā etā dāsiyo imehi  
 rukkhehi pupphāni ocinitvā imā mālāyo kariṇsu.  
 10. Kesaṇ so imaṇ dhanan datvā sukhaṇ labhissati?  
 11. Yo magge gacchatī, tassa putto suraṇ pivitvā ettha  
 sayati. 12. Ke taṇ khettaṇ<sup>5</sup> gantvā tiṇaṇ āharitvā  
 imāsaṇ gāvīnaṇ datvā khīraṇ labhituṇ icchanti?

### TRANSLATE INTO PALI

1. A certain man having gone to that cemetery  
 gathered those flowers and brought them here. 2. This  
 lioness having come out from that forest killed a cow  
 in this place.<sup>6</sup> 3. The husband of that woman bought  
 these clothes from that market and gave them to his  
 grandsons. 4. Whose servants will go to Colombo to  
 buy goods for you and me? 5. To-morrow his brothers  
 will go to that forest and collect honey and fruits. 6.  
 Her sisters went to that field (in order) to bring grass  
 for these cows. 7. I got these lotuses and flowers from  
 a certain woman of that village. 8. To-day all maidens

1. Anugacchatī = follows.

4. 3rd person plural of the

2. Ciraṇ = for a long time, *m*.

Past Tense.

3. Koḷambanagara = Colombo. 5. Khetta = field, *n*.

6. Place = ṭhāna, *n*.



of this city will go to that river and will bathe in it. 9. They brought those goods to a merchant in that market. 10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money. 11. Who are those men that<sup>1</sup> killed a lion yesterday in this forest? 12. Which woman stole her garland and ran through this street?

### The Verbal Adjectives or Participles

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding “nta” or “māna” to the verbal base. e.g.,

Gaccha + nta = *gacchanta* = going

Gaccha + māna = *gacchamāna* = going

Paca + nta = *pacanta* = cooking

Paca + māna = *pacamāna* = cooking

### 15. Declension of the Present Participle

GACCHANTA (= going)

*Masculine*

	SINGULAR	PLURAL
<i>Nom.</i>	Gacchan̐ ; gacchanto	Gacchanto ; gacchantā
<i>Acc.</i>	Gacchantan̐	Gacchante
<i>Ins.</i>	Gacchatā ; gacchantena	Gacchantebhi ; gacchantehi

1. Use the relative pronoun “ya”.



	SINGULAR	PLURAL
<i>Dat.</i> }	Gacchato ; gacchan-	Gacchataṇ ; gac-
<i>Gen.</i> }	tassa	chantānaṇ
<i>Abl.</i>	Gacchatā ; gacchan- tamhā ; gacchan- tasmā	Gacchantebhi ; gac- chantehi
<i>Loc.</i>	Gacchati ; gacchante ; gacchantamhi ; gacchantasmiṇ	Gacchantesu
<i>Voc.</i>	Gacchaṇ ; gaccha ; gacchā	Gacchanto ; gacchan- tā

*Feminine*

<i>Nom.</i> }	Gacchantī	Gacchantī ; gacchantiyo
<i>Voc.</i> }		
<i>Acc.</i>	Gacchantiṇ	Gacchantī ; gacchantiyo
<i>Abl.</i>	Gacchantiyā	Gacchantībhi ; gacch- antīhi

and so on like *kumārī*.

*Neuter*

<i>Nom.</i>	Gacchaṇ	Gacchantā ; gacchantāni
<i>Acc.</i>	Gacchantan	Gacchante ; gacchantāni

The rest is similar to that of the masculine.

*Remark*

Here one should note that these participles change their endings in the feminine.

The following are declined similarly :—

*Pacanta* = cooking

*Karonta* = doing

*Caranta* = walking

*Dhāvanta* = running

*Nahāyanta* = bathing

*Hasanta* = laughing

*Bhujjanta* = eating

*Sayanta* = sleeping

*Passanta* = looking at ;  
seeing

*Nisīdanta* = sitting

*Haranta* = carrying

*Kiṇanta* = buying



<i>Titṭhanta</i> = standing	<i>Vikkiṇanta</i> = selling
<i>Āharanta</i> = bringing	<i>Dadanta</i> = giving
<i>Viharanta</i> = living ; residing	<i>Rodanta</i> = crying

52. A. All of these have another form ending in *-māna*, like *gacchamāna*. In that form they are declined like *nara* in the masculine, *vanitā* in the feminine, and *nayana* in the neuter.

B. These participles take the gender, number and case of the substantive in forming sentences, e.g.,

*Titṭham goṇo tiṇam khādati* = The bull which is standing eats grass or

*Goṇo titṭhanto tiṇam khādati* = The bull eats grass standing.

C. Active Participles formed from the transitive bases often take an object, e.g.,

*Bhattam buñjanto* = eating rice.

## Exercise 18

### TRANSLATE INTO ENGLISH

1. Gāmaṇ gacchanto dārako ekaṇ goṇaṇ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṇ gantvā piṭhe nisīdati.
3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṇ nahāyante manusse passiṇsu.
4. Kaññāyo hasamānā nahāyantiyo gacchantiṇ vanitaṇ akkosīṇsu.
5. Puriso hasanto rukkhaṇ āruhitvā phalāni khādanto<sup>1</sup> sākhāyaṇ nisīdi.
6. Bhagavā Sāvatthiyaṇ<sup>2</sup> viharanto devānaṇ

---

1. Khāda = to eat hard food. 2. In the city of Sāvatthi "Bhuñja" is used in eating soft food.



manussānan ca dhammaṃ desesi. 7. Sā sayantiṃ itthiṃ utthāpetvā <sup>1</sup> hasamānā tamhā tṭhānā apagacchi <sup>2</sup> 8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dārakaṃ ukkhi-pitvā <sup>3</sup> mañce tṭhapetha. 9. Sīhaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvāṭesu patiṃsu. 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati. 11. Nisī-dantiyā nāriyā putto rodamāno tassā santikaṃ gamis-sati. 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā <sup>4</sup> tattha nisīdiṃsu. 13. Vanamhā dārūnī āharanti kaññā ekasmiṃ pāsāṇe udakaṃ piva-mānā <sup>5</sup> nisīdi. 14. Vāṇijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānaṃ dadanto so dhanavā sīlavante gavesati.<sup>6</sup>

#### TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits. 2. The mother, having raised the crying girl, gave her (some) milk. 3. Walking on the river-bank we saw (some) people bathing in the river. 4. Seeing us there, a deer began to run and then fell in a pit. 5. Coming out of the forest the lion saw a cow eating grass on that field. 6. Bringing firewood from this forest the maiden drank water from that tank. 7. A certain man living in this village saw a leopard running to that mountain. 8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods. 9. Standing on the mountain that

- 
1. Having awakened or raised.  
2. Went away ; moved aside.  
3. Having raised up.

4. Begging.  
5. Drinking. .  
6. Seeks.



day, I saw a lioness sleeping in a cave. 10. The boy came to me, laughing and running. 11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields. 12. The Buddha, living in Sāvatti for a long time, preached His doctrine to the people of that city. 13. While cooking (some) rice, his sister sat singing<sup>1</sup> on a chair. 14. Giving alms to the beggars the millionaire spent<sup>2</sup> all his wealth. 15. Playing on the road the boys saw a man running from there.

### 53. Past Participles

The Past Participles are formed in many ways. Their formation will be shown in the second book ; only a few examples are given here.

*Gata* = gone

*Āgata* = come

*Kata* = done ; made

*Vutta* = told ; said

*Bhinna* = broken

*Otiṇṇa* = descended

*Āhata* = brought

*Pahata* = beaten

*Hata* = carried

*Mata* = dead

*Sutta* } = slept  
*Sayita* }

*Thita* = stood

*Nisinna* = sat

*Vuttha* = lived

*Datṭha* = bitten

*Pakka* ; *pacita* = cooked

*Laddha* = received

*Kīta* = bought

*Bhutta* = eaten

*Vandita* = worshipped

*Hata* = killed

*Chinna* = cut

*Kuddha* = enraged

*N.B.*—These Participles are often used as complements of verbs, e.g., So *kālakato* (*hoti*) = he is dead. Sometimes the verb is understood.

1. (*Gitaṃ*) *gāyanti*.

2. *Vissajjesi*.



Suffix *to* is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and the plural in that form. These are included in the indeclinables :

*Rukkhatō* = from the tree or trees  
*Gāmato* = from the village or villages  
*Purisato* = from the man or men  
*Tato* = from there ; (therefore)  
*Kuto* = from where ?  
*Sabbato* = from all.

## TRANSLATE INTO ENGLISH

1. Hīyo araññaṃ gato so puriso ahinā daṭṭho mari.  
2. Rukkhato otiṇṇā pakkhī dārakena sakkharāhi hatā  
honti. 3. Purisena pharasunā chinno so rukkho tassa  
gehasa upari pati. 4. Gāmato nikkhantā<sup>1</sup> tā gāviyo  
khette tiṇaṃ khāditvā vāpito jalaṃ pivissanti. 5.  
Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu  
manussehi kītāni (honti). 6. Tāya kaññāya pakkaṃ  
odanaṃ aṭavito āgatā tassā bhātaro bhuñjitvā sayis-  
santi. 7. Pitarā vuttaṃ anussarantī<sup>2</sup> sā yuvatī tāya  
laddhaṃ dhanaṃ gaṇhituṃ na icchi. 8. Ekena hatthina  
chinnāṃ sākhaṃ aññā hatthiniyo gahetvā khādiṃsu.  
9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītā-  
ni ? 10. Kuddho so bhūpati tasmiṃ nagare vutthe sabbe

## 2. Remembering.



manusse tato nīhari.<sup>1</sup> 11. Sappena daṭṭho vāṇijassa putto tassa dāsehi ekassa vejja<sup>2</sup> santikaṇ nīto<sup>3</sup> hoti. 12. Idha imasmiṇ pīṭhe nisinnaṇ kumāriṇ gehato āgatā aññā dārikā pahari. 13. Tāya pahaṭā sā kaññā tassā mātuyā santikaṇ gatā rodantī aṭṭhāsi. 14. Magge gacchantā te purisā tāya dhenuyā bhinnaṇ ghaṭaṇ<sup>4</sup> passiṇsu. 15. Bhūpati tehi manussehi katāni gehāni passitvā tesāṇ mūlaṇ adāsi.

## TRANSLATE INTO PALI

1. The peacock, having descended from the tree, is gone now to the rock. 2. Having been bitten by a serpent the boy is carried to a physician. 3. This woman does not like to take the money received from her sister. 4. The man who has come<sup>5</sup> from that village bought (some) goods from this market. 5. Remembering his mother's words the boy did not go to the dead man. 6. My aunt's cows will come out of the forest and will eat the grass cut and brought by the slave woman. 7. Having seen a man sleeping on the bed the householder told his boys not to go near him. 8. A deer was seen by the maiden who was cooking rice<sup>6</sup> for her mother. 9. The rice that was cooked by her is given to beggars and crows. 10. The house made by them was broken by an elephant. 11. The enraged king killed all men who came to the city. 12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves. 13. The garland received from the queen by that girl is given to another girl. 14. The rice given to them was eaten by the slaves and the beggars. 15. The horse bought by the millionaire is carried by a charioteer.

1. Ejected.

4. Water-pot, *m*.2. Vejja=doctor; physician, *m*.

5. Has come=āgata.

3. Carried.

6. Who was cooking rice =  
bhattaṃ pacantiyā.



## 55. Adjectives

Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are *Seta* (= white), *Rassa* (= short), *Mahanta* (= big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

*Examples*

	<i>Adj.</i>	<i>Noun</i>	<i>Adj.</i>	<i>Noun</i>
1.	<i>Ratto</i>	goṇo	<i>rassāni</i>	tiṇāni khādati
	(= The red ox eats some short grasses).			

2.	<i>Setā</i>	kaññā	<i>nīlam</i>	vatthan paridahati
	(= The fair girl wears a blue cloth).			

Here is a list of adjectives which are frequently used :

<i>Khuddaka</i> = small	<i>Seta</i> = white
<i>Mahanta</i> = big ; large	<i>Nīla</i> = blue
<i>Dīgha</i> = long	<i>Ratta</i> = red
<i>Rassa</i> = short ; dwarf	<i>Kāḷa</i> = black
<i>Ucca</i> = high ; tall	<i>Pīta</i> = yellow
<i>Nīca</i> = low ; vulgar	<i>Uttāna</i> = shallow
<i>Majjhima</i> = medium	<i>Gambhīra</i> = deep
<i>Appaka</i> = few ; a little	<i>Khara</i> = rough ; coarse
<i>Bahu</i> ; <i>bahuka</i> = many ; much	<i>Mudu</i> = soft
<i>Āma</i> = unripe	<i>Bāla</i> = foolish ; young
<i>Pakka</i> = ripe	<i>Paṇḍita</i> = wise
<i>Dahara</i> = young	<i>Balavantu</i> = powerful
<i>Mahallaka</i> = elderly ; old	<i>Dubbala</i> = feeble
<i>Vitthata</i> = wide ; broad	<i>Surūpa</i> ; \ beautiful ; <i>Dassanīya</i> / handsome



56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

The declension of verbal and pronominal adjectives and those of ending in *-vantu* and *-mantu* is given above. The others are declined like nouns (in various genders) according to their endings.

For instance : *dīgha*, *rassa* and others ending in *-a* of the above list are declined in the masculine like *nara*, and in the neuter like *nayana*. In the feminine they lengthen their last vowel, and are declined like *vanitā*.

Those ending in *-u*, such as *bahu* and *mudu* are declined like *garu*, *dhenu* and *cakku*. Sometimes these, ending in *-u*, add *kā* to their feminine stem, and then they are declined like *vanitā*, e.g., *mudu* = *mudukā*, *bahu* = *bahukā*.

The words ending in *ī*, like *mālī* (one who has a garland), take *-inī* instead of *ī* in forming feminine stems, e.g.,

*Mas.* : *Mālī*.

*Fem.* : *Mālinī*.

*Mālinī* and such others are declined like *kumārī*.

## Exercise 20

### TRANSLATE INTO ENGLISH

1. Rattā gāviyo khetto āhīdantiyo bahū tīṇaṃ khādisu. 2. Uccā kumārī nīlaṃ vatthaṃ paridahitvā<sup>1</sup> mahantaṃ nagaraṃ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṃ

---

1. Paridahati = wears.



nadiṃ hariṃsu. 4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.<sup>1</sup> 5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dāra-kānaṃ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmiṃ ucce rukkhe t̥hito vānaro imasmiṃ nīce tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi. 9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanam labhitvā dubbale manusse piḷenti. 11. Balavantaṃ kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti. 12. Bhunnaṃ<sup>2</sup> bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu. 13. Mama bhātarānaṃ majjhimo nīce piṭhe nisīditvā āmaṃ phalaṃ khādanti. 14. Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nīlāni uppalāni<sup>3</sup> ca āharissāma. 15. Tumhe mahallake dubbale ca purise disvā mā hasatha.

### TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.  
 2. Wearing red clothes many girls are going to the big market in that large city. 3. The sons of that elderly woman are neither powerful nor rich.<sup>4</sup> 4. Our young ones always like to eat many unripe fruits. 5. That foolish woman went to that long river and fell in its deep water. 6. Water in this pond is not deep but shallow. 7. My old (elderly) aunt brought a long rope to

---

1. Hoti = is.

2. There are two forms : “bahūnam” and “bahunnam”

3. Uppala = lily, *n*.

4. Neither nor = “vā na” := *Balavanto vā dhanavanto vā na honti*.



bind that red cow. 8. The powerful man cut many tall and dwarf trees in that small garden. 9. Sitting on a low chair the young girl eats a ripe mango<sup>1</sup> got from her mother. 10. Much grass is brought by the slaves from that small field on the bank of that wide river. 11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man. 12. The black oxen are sleeping on the rough ground near that high mountain. 13. The young boy's soft hand is burnt by the flame of that small lamp. 14. Many people will cross the great ocean and come to see this beautiful little island. 15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

---

1. Mango = amba, *m.n.*



## NUMERALS

## 57. Cardinals

- |                           |   |
|---------------------------|---|
| 1. Eka (= ekaṇ)           | 28. Aṭṭhavīsati                               |
| 2. Dvi (= dve)            | 29. Ekūnatiṇṣati                              |
| 3. Ti (= tayo)            | 30. Tiṇṣati ; tiṇṣā                           |
| 4. Catu (= cattāro)       | 31. Ekatiṇṣati                                |
| 5. Pañca                  | 32. Dvattiṇṣati ; battiṇṣati                  |
| 6. Cha                    | 33. Tettiṇṣati                                |
| 7. Satta                  | 39. Ekūnacattālīsā                            |
| 8. Aṭṭha                  | 40. Cattālīsati ; cattālīsā                   |
| 9. Nava                   | 49. Ekunapaññāsā                              |
| 10. Dasa                  | 50. Paññāsā ; paṇṇāsā ; paññāsati ; paṇṇāsati |
| 11. Ekādasa               | 59. Ekūnasatṭhi                               |
| 12. Dvādasa ; bārasa      | 60. Satṭhi                                    |
| 13. Telasa ; terasa       | 62. Dvesatṭhi ; dvāsatṭhi ; dvisatṭhi         |
| 14. Cuddasa ; catuddasa   | 69. Ekūnasattati                              |
| 15. Paṇṇarasa ; pañcadasa | 70. Sattati                                   |
| 16. Soḷasa                | 79. Ekūnāsīti                                 |
| 17. Sattarasa ; sattadasa | 80. Asīti                                     |
| 18. Aṭṭhārasa ; aṭṭhādasā | 82. Dveasīti ; dvāsīti ; dviyāsīti            |
| 19. Ekūnavīsati           | 84. Caturāsīti                                |
| 20. Vīsati                | 89. Ekūnanavuti                               |
| 21. Ekavīsati             | 90. Navuti                                    |
| 22. Dvāvīsati ; bāvīsati  | 92. Dvenavuti ; dvānavuti ; dvinavuti         |
| 23. Tevīsati              |   |
| 24. Catuvīsati            |   |
| 25. Pañcavīsati           |   |
| 26. Chabbīsati            |   |
| 27. Sattavīsati           |   |



99	=	Ekūnasataṇ
100	=	Sataṇ
1000	=	Sahassaṇ
10000	=	Dasasahassaṇ
100000	=	Satasahassaṇ ; lakkhaṇ
1000000	=	Dasalakkhaṇ
10000000	=	Koṭi
100000000	=	Dasakoṭi
1000000000	=	Satakoṭi

58. Some of these numerals take all the genders, and some have their own.

A. The stems *eka*, *ti*, *catu* are of all genders and declined differently in each gender.

B. The stem *dvi* and those from *pañca* to *aṭṭhārasa* do not show different inflections in different genders though they take all the genders.

C. From *Vīsati* to *Navuti* the numbers are feminine. So is *Koṭi*.

D. Stems *sata*, *sahassa* and the compounds ending with them are neuter.

E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning “some” e.g., *Eke manussā* = some people.

F. The stems from *dvi* to *aṭṭhārasa* have only the plural forms. From *vīsati* upwards to *navuti* and from *sata* upwards to *koṭi* are in singular. But they take the plural form when it is required to show separate quantities, e.g., *cattāri satāni* = four (quantities) of hundred.

G. Numerals are more often used as adjectives.



## DECLENSION OF NUMERALS

59. “Eka” is declined like the relative pronoun “ya” given above (§ 46).

## Declension of Dvi (= two)

## PLURAL

(Common to all genders)

<i>Nom.</i>	}	Dve ; duve
<i>Acc.</i>		
<i>Abl.</i>	}	Dvībhi ; dvīhi
<i>Ins.</i>		
<i>Dat.</i>	}	Dvinnan̐ ; duvinnan̐
<i>Gen.</i>		
<i>Loc.</i>		Dvīsu

## Declension of Ti (= three)

## PLURAL

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>Nom.</i>	} Tayo	Tisso	Tīni
<i>Acc.</i>			
<i>Abl.</i>	} Tībhi ; tīhi	Tībhi ; tīhi	Tībhi ; tīhi
<i>Ins.</i>			
<i>Dat.</i>	} Tinnan̐ ; tinnannan̐	Tissannan̐	Tinnan̐ ; tinnannan̐
<i>Gen.</i>			
<i>Loc.</i>	Tīsu	Tīsu	Tīsu

## Declension of Catu (= four)

<i>Nom.</i>	} Cattāro ; Caturo	Catasso	Cattāri
<i>Acc.</i>			
<i>Abl.</i>	} Catūbhi ; Catūhi	Catūhi ; -bhi	Catūhi ; -bhi
<i>Ins.</i>			
<i>Dat.</i>	} Catunnaṇ	Catassannaṇ	Catunnaṇ
<i>Gen.</i>			
<i>Loc.</i>	Catusu	Catusu	Catusu



**Declension of Pañca (= five)**

(Similar in all genders)

PLURAL

Nom.	}	Pañca
Acc.		
Abl.	}	Pañcabhi <sup>1</sup> ; pañcahi
Ins.		
Dat.	}	Pañcanannaṃ
Gen.		
Loc.		Pañcasu

*Cha*, *satta*, *aṭṭha* and all up to *aṭṭhādasā* are declined like *pañca*, e.g.,

Nom.	Acc.	Abl.	Dat. Gen.	Loc.
Cha	Cha	Chahi	Channaṃ	Chasu

**60.** *Vīsati* and other numerals ending in -i are declined like *bhūmi* (§34). *Timśā* and others ending in -ā are declined like *vanitā*. *Vīsati* itself has another form ending in -ā, i.e., *vīsā*.

“Sata” (100) and “sahassa” (1000) are declined like *nayana* (§40).

**Exercise 21**

TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti. 2. Tā tisso itthiyo imehi tīhi maggehi taṇ aṭaviṇ gantvā tissannaṃ kaññānaṃ tīṇi phalāni adaṇsu. 3. Ekissaṇ sālāyaṇ sataṇ purisā, paññāsā itthiyo ca nisīdissanti. 4. Maṇaṇ ito navahi divasehi<sup>1</sup> pañcahi kumārehi saddhiṇ Koḷambanagaraṇ.

1. After nine days.



gamissāma. 5. Pañca dāsā dasannaṃ assānaṃ bahuṃ  
tiṇaṃ, appakaṃ udakañ ca āharaṃsu. 6. Vīsati purisā  
dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo  
kahāpaṇānaṃ<sup>1</sup> dvīhi satehi<sup>2</sup> aṭṭha asse kiṇitvā te catun-  
naṃ dhanavantānaṃ vikkiṇi. 8. Tāsaṃ channaṃ itthi-  
naṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha  
kapayo ānesuṃ. 9. Tāsaṃ mātā dasa ambe kiṇitvā  
catassannaṃ dhītārānaṃ dadissati. 10. Idāni Laṅkā-  
yaṃ pañca-cattālīsa-satasahassaṃ manussā vasanti.  
11. Pubbe Sāvattihinagare manussānaṃ satta koṭiyo<sup>3</sup>  
vasiṃsu. 12. Tumhe ito dvīhi vassehi Anurādhapuraṃ<sup>4</sup>  
gantvā tattha nava divase vasantā mahante cetiye  
passissatha. 13. Dāso ekena hatthena dve nāḷikere<sup>5</sup>  
itarena ekaṃ panasañ<sup>6</sup> ca harati. 14. Ahaṃ cattāri  
vassāni<sup>7</sup> nagare vasitvā tato pacchā tayo māse<sup>8</sup> gāme  
vasissāmi.

#### TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them  
to the two daughters. 2. To-morrow five men will go  
to the forest and cut ten trees with their five axes. 3.  
Three girls went separately<sup>9</sup> to three tanks and each<sup>10</sup>  
brought thirty flowers. 4. In this hall there are five  
hundred men and three hundred women. 5. There are

---

1. “Kahāpaṇa” is a square coin extensively used in former  
days, the purchasing power of which is said to have  
been about that of a florin (2s).

2. With two hundreds (of kahāpaṇas).

3. Seven crores of people.

4. The sacred city of the Buddhists in Ceylon.

5. Coconut, *m.n.*

8. Māsa = month, *m.*

6. Jak-fruit, *m.n.*

9. Vimsu.

7. Vassa = year, *m.n.*

10. Ek’ekā.



five thousand people, one thousand cattle<sup>1</sup> and five hundred houses in this town. 6. The seven brothers of the five girls went to that forest and killed eight deer. 7. We lived in Colombo for eight years and nine months. 8. They will go to live there again three years and two months hence. 9. Having bought three clothes the father gave them to his three daughters. 10. Ten men with twenty oxen are ploughing these five fields. 11. Sixty elephants came out of the city and thirty of them entered the forest. 12. Of the twelve horses bought by me one is sold to another man. 13. The slave having brought 25 coconuts sold 20 of them to a woman. 14. Two merchants bought two horses for three hundred<sup>2</sup> pieces (of kahāpaṇas). 15. Five million people live in the island of Ceylon.

### 61. Ordinal Numerals

*Paṭhama* = first

*Dutiya* = second

*Tatiya* = third

*Catuttha* = fourth

*Pañcama* = fifth

*Chaṭṭha* = sixth

*Sattama* = seventh

*Aṭṭhama* = eighth

*Navama* = ninth

*Dasama* = tenth

*Ekādasama* = eleventh

*Dvādasama* = twelfth

*Terasama* = thirteenth

*Cuddasama* = fourteenth

*Vīsati* = twentieth

*Tim̐sati* = thirtieth

*Cattālīsati* = fortieth

*Paṇṇāsati* = fiftieth

*Saṭṭhima* = sixtieth

*Sattatima* = seventieth

*Asīti* = eightieth

*Navutima* = ninetieth

*Satama* = hundredth

All these are treated as adjectives.

1. Gāvo.

2. Use the instrumental.



In the masculine they are declined like *nara*. In the feminine their last vowel is changed into *ā* or *ī* and are declined like *vanitā* and *kumārī* respectively. Their declension in the neuter is like that of *nayana*.

*Remark*

“The first among the eight men” and such other phrases should be translated with the locative or genitive forms, as :

- (1) Aṭṭhasu purisesu paṭhamo *or*
- (2) Aṭṭhannaṃ purisānaṃ paṭhamo.

## Exercise 22

### TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsi.
3. Catassannaṃ yuvatīnaṃ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṃ pitā sattatime vasse pañcame māse kālam akāsi.<sup>1</sup>
5. Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṃ karoti.<sup>2</sup>
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.
8. Pāṭhasālāya<sup>3</sup> asītiyā sissesu pañcaviṣatimo hīyo gambhīre udake pati.
9. Amhākaṃ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṃ gamissantī.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṃ sissā<sup>4</sup> uggahaṇhanti.
11. Dvinnaṃ dhanavantaṇaṃ dutiyo tiṇṣatiyā yācakānaṃ dānaṃ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dha-

1. Kālam karoti = dies.

2. Rajjaṃ karoti = reigns.

3. School, *f*.

4. Student, *m*.



navā hoti. 13. Bhattaṇ pacantīnaṇ tissannaṇ itthī-  
naṇ dutiyā nahāyituṇ gamissati. 14. Bhagavā paṭha-  
maṇ vassaṇ Bārāṇasīyaṇ Isipatanārāme vihari.  
15. Tadā so pañcannaṇ bhikkhūnaṇ bahunnaṇ manus-  
sānañ ca dhammaṇ desesi.

## TRANSLATE INTO PALI

1. The fifth of the ten merchants will buy the gem.
2. On the third day the four rich men will give alms to a hundred beggars.
3. There are eight hundred students in the first of the three schools.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.
5. We will go to the city in the third month of the second year.
6. His tenth son will come here on the 25th day of this month.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.
8. King Edward VII died 26 years ago.<sup>1</sup>
9. His son, King George V reigned for 25 years and 10 months.
10. I will buy the second of these ten horses with one hundred florins.
11. Out of the eighty students in this school the 20th died yesterday.
12. His dead body was carried to the cemetery by 15 students.
13. My sixth brother will come here with the fourth one.
14. His third brother's second daughter learns at this school.
15. The first sister of the queen will visit Anurādhapura after three months.

---

1. Ago = upari, *ni*. Use the genitive with this.



## ADVERBS

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g.,

“ *Sukham* sayati ” = sleeps comfortably.

“ *Sādhukam* karoti ” = does (it) well.

But many other indeclinables like *tadā* (then) may be taken under this heading.

Of the numerical adverbs ordinals take the form of the neuter singular, e.g.,

*Paṭhanam* = at first ; for the first time.

*Dutiyam* = for the second time.

Cardinals form their adverbs by adding suffixes *-kkhattum* and *dhā*.

*Catukkhattuṃ* = four times.

*Catudhā* = in four ways.

## A List of Adverbs

<i>Visum</i> = severally ; separately	<i>Ekadhā</i> = in one way
<i>Dukkham</i> = with difficulty	<i>Dvikkhattum</i> = twice
<i>Samam</i> = evenly	<i>Sakim</i> = once
<i>Sanikam</i> = slowly	<i>Pañcadhā</i> = in five ways
<i>Sīgham</i> = quickly	<i>Katham</i> = how ?
<i>Evam</i> = thus ; so	<i>Tathā</i> = in that way
<i>Sahasā</i> = suddenly	<i>Sādhukam</i> = well
<i>Dalham</i> = tightly ; strictly	<i>Abhiñham</i> = constantly
	<i>Ekamantam</i> = aside

## Exercise 23

## TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavantaṇaṃ pañcamo sukhaṃ jīvati.
2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāviyā upari pati.
3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāviṇ



daḷhaṇ bandhitvā vāpiṇ nesi. 4. Ime pañca dārakā abhiṇhaṇ magge dhāvantā kilānti. 5. Imesu navasu sissesu sattamo sādhukaṇ uggaṇhāti. 6. Bhikkhū Bhagavato santikaṇ āgantvā taṇ vanditvā ekamantaṇ nisīdiṇsu. 7. So seṭṭhī (attano<sup>1</sup>) dhanāṇ pañcadhā vibhajitvā pañcannaṇ dhītārānaṇ adadi. 8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṇ imaṇ nagaraṇ āgacchi. 9. Paṭhamāṇ te assā rathaṇ samaṇ ākaḍḍhiṇsu, dutiyaṇ siṅhaṇ dhāviṇsu. 10. Mama aṭṭhannaṇ bhātarānaṇ catuttho dukkhaṇ jīvati. 11. Kathaṇ te cattāro vāṇijā tattha vasanti? 12. So dhītaraṇ evaṇ vatvā sahasā tato aññaṇ ṭhānaṇ gacchi.

## TRANSLATE INTO PALI

1. Those ten boys are constantly playing at this place. 2. The fifth of these seven merchants lives happily (or comfortably). 3. The king twice came out of the city and once bathed in this tank. 4. The horses will run quickly drawing evenly the carriages after them. 5. The fourth of the seven monks does not observe<sup>2</sup> the precepts<sup>3</sup> well. 6. These twelve merchants went to the Buddha and sat aside to hear His preaching.<sup>4</sup> 7. Suddenly a thief came to me and tried<sup>5</sup> to take my umbrella. 8. Slowly they went together<sup>6</sup> to the bank of the river and came back separately. 9. The third of the five sons of my friend learns with difficulty. 10. How did he enter the city and come out of it so quickly? 11. The second daughter of his sixth brother lives (with difficulty or) miserably. 12. Thus he spoke to his third sister and went aside.

1. His own.

2. Na rakkhati.

3. Sīlānīr sikkhāpadāni.

4. Desanāṃ.

5. Ussahi.

6. Ekato.



## SYNTAX

63. A sentence may contain any number of words; but one cannot make a sentence without a verb.

Even the shortest sentence must have two portions : the subject (*kattā*) and the predicate (*kriyā*). (One may say “Go”! without any subject, but there the subject is understood).

(1) “*Puriso sayati* (the man sleeps)”, is a complete sentence. Here “*puriso*” is the subject and “sleeps” is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.:—*kattā* (subject), *kammam* (object), and *kriyā* (predicate), e.g.,

<i>Subject</i>	<i>Object</i>	.	<i>Predicate</i>
Puriso	rukkhaṇ		chindati

= the man cuts a tree.

### Order of Sentences

64. In the sentence, “*Puriso rukkhāṇ chindati*”, the subject comes first, the object second, and the predicate last. (In an English sentence the object must come after the predicate).

This is the general way of forming sentences which a beginner must follow. But there are no definite rules



about the order of the words in a Pali sentence. The above sentence may be written in four ways :—

- (1) Puriso rukkhaṇ chindati.
- (2) Rukkhaṇ puriso chindati.
- (3) Chindati puriso rukkhaṇ *or*
- (4) Puriso chindati rukkhaṇ.

In any way the meaning is the same ; and one has no difficulty in finding the subject and the object as they are always in different cases.

### Concord

65. (1) The predicate must agree with the subject in number and person.

(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g., *Balavā puriso sayantaṃ goṇaṃ bandhati.*

(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,

A. *Ye puññaṇ karonti te sagge nibbattanti.*

B. *Yo magge gacchati tassa pitā hiyo mari.*

---

### Exercise 24

Point out subjects, objects and predicates in the following sentences :—

1. Bhātā vāpiṇ gacchanto ekassa rukkhassa mūle  
nīsidi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṇ  
gamissati.



3. Te pakkhino tesañ rukkhānañ sākḥāsu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituñ ekañ rukkhāñ āruhiṇsu.
5. Dasa hatthino imassa taruno aṭṭha sākḥā bhañjitvā khādiṇsu.
6. Sā yuvatī dve mālā piḷandhitvā hasantī tiṭṭhati.
7. Suve mayaṇ taṇ nagaraṇ gantvā bahūni bhañḍāni kiṇissāma.
8. Magge dhāvanta pañca dārakā ekasmiṇ āvāṭe patiṇsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā seṭṭhino vikkiṇiṇsu.
10. Dve kassakā cattāro kāḷe goṇe haritvā tassaṇ nadiyaṇ nahāpesuṇ.

Insert suitable subjects, objects and predicates where necessary.

1. ....rukkhāñ āruhitvā phalāni ocināti.
2. Magge gacchanto.....dhāvante.....passi.
3. Tuyhaṇ bhaginī dārakaṇ ādāya hasantī.....
4. Dāso.....rajjuyā bandhitvā nahāpeti.
5. ....āpaṇamhā vatthāni kiṇitvā ānetha.
6. Mayaṇ nahātvā āgantvā bhattaṇ.....
7. Ahaṇ suve tayā saddhiṇ gāmaṇ.....
8. Yuvatiyo.....ocinituṇ.....gamisanti.



9. Amhākaṇ . . . . . tasmiṇ nagare bhaṇḍāni vikiṇanti.
10. Cattāro . . . . . padumāni ādāya vihāraṇ gamissanti.
11. . . . . suve āpaṇaṇ gantvā . . . . . āharissāma.
12. Tvaṇ sakkharāhi godhaṇ mā . . . . .
13. Vānarā . . . . . āruhitvā . . . . . bhañjanti.
14. Dārakā rodantā gantvā tesāṇ pitūnaṇ . . . . .
15. Tā itthiyo . . . . . pacitvā bhuñjitvā . . . . .

### How to Enlarge and Analyse a Sentence

66. It is stated that a sentence consists of two parts, the subject and the predicate, or sometimes three parts : the subject, the object and the predicate. (Note that the object belongs to the predicate).

In enlarging a sentence one must enlarge the subject or the object, or both of them. They may be enlarged with one or more adjectives, adjectival phrases, or clauses, or with a noun in the genitive, which is in the nature of an adjective, as it separates the thing possessed, from others.

The enlargement of a predicate is called its extension. It may be done by adding one or more adverbs or adverbial phrases, or words in the Instrumental, Ablative (of separation) or Locative Cases.

Now let us enlarge the sentences :

A. *Puriso rukkhaṃ chindati.*

B. *Goṇo tiṇaṃ khādati.*



A			B		
Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
(1) Balavā	puriso	mahantaṇ	rukkaṇ	pharasunā	chindati
(2) So seto, balavā	puriso	uccaṇ, muduṇ	rukkaṇ	hatthehi pharasuṇ ādāya	chindati
(3) Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttaṇ, tan	rukkaṇ	tasmiṇ vane, idāni	chindati
(1) Ratto	goṇo	bahuṇ	tiṇaṇ	idāni	khādati
(2) Balavā seto	goṇo	khette jātaṇ, bahuṇ	tiṇaṇ	tatta t̥hatvā, sīghaṇ	khādati
(3) Catuppado, <sup>1</sup> siṅgī, <sup>2</sup> bālo, rukke baddho,	goṇo	khuddakā khattambā dāsena ānitaṇ	tiṇaṇ	visuṇ visuṇ katvā ādāya	khādati

1. Quadruped or that which has four feet.

2. That which has horns; or possessed of horns.



## Exercise 25

Enlarge the following sentences :—

1. Kumāri bhattaṃ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṃ kasiṃsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṃ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo pudumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṃ cetiyaṃ vandāhi.
13. Ahaṃ sīlaṃ rakkhissāmi.
14. Bhikkhavo dhammaṃ desenti.
15. Mayaṃ Anurādhapuraṃ gamissāma.

Analyse the following sentences :—

1. Cattāro purisā balavante aṭṭha goṇe taṃ mahantaṃ khettaṃ hariṃsu.
2. Imasmiṃ gāme aṭṭhasu gehesu pañcatisati manussā dukkhaṃ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṃ sayissanti.
4. Pañcannaṃ dāsānaṃ dasa puttā vīsatiyā balavantehi goṇehi khettaṃ kasanti.



5. Ekā itthī dvinnāṇaṃ puttānaṃ rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sīghaṇaṃ vikkhiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṃ suve uyyānaṃ gamissati.
8. Mayhaṇaṃ mātulāni rattāṇaṃ gāviṇaṃ dīghāya rajjuyā daḥhaṇaṃ rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhaḷaṇaṃ coraṇaṃ asīhi paharitvā tatth' eva<sup>1</sup> māresuṇaṃ.
10. Gāmaṇaṃ gacchantī vanitā aññissā bālaṇaṃ dhītaraṇaṃ disvā tassā tayo ambe adāsi.

---

1. Tatth'eva = on the spot.



## PASSIVE VOICE

67. The verbs given so far in this book are of the Active Voice. To form the passive one must add “ya”, sometimes preceded by i or ī, to the root before the verbal termination, e.g.,

Paca + ti = Paca + īya + ti = *pacīyati* (is cooked).

Kara + ti = Kara + īya + ti = *karīyati* (is done).

Often the “ya” is assimilated by the last consonant of the base, e.g.,

Pac + ya + ti = *Paccati* (is cooked).

Vuc + ya + ti = *Vuccati* (is told).

68. In forming a sentence with a verb in the passive voice the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object).

This is the way Pali Grammarians state it. But in English the subject always takes the Nominative form ; therefore the object becomes the subject when a sentence is turned from active into passive.

*Vanitā odanam pacati*

turned into passive, becomes :—

*Vanitāya odano pacīyati or paccati.*

Here “vanitāya” is named *anuttakattā* (the agent, subject) and “odano” *uttakamma* (the object in the Nominative) in Pali.



## 69. Conjugation of pahara = to beat

## PRESENT TENSE

## PASSIVE

## SINGULAR

## PLURAL

3rd	(So) paharīyati = he is beaten	(Te) paharīyanti = they are beaten
2nd	(Tvaṇ) paharīyasi = thou art beaten	(Tumhe) paharīyatha = you are beaten
1st	(Ahaṇ) paharīyāmi = I am beaten	(Mayaṇ) paharīyāma = we are beaten

## Conjugation of paca = to cook

## PASSIVE VOICE

## SINGULAR

3rd	(So odano) paccati = that (rice) is cooked.
2nd	(Tvaṇ odano) paccasi = thou (rice) art cooked.
1st	(Ahaṇ odano) paccāmi = I (rice) am cooked.

## PLURAL

3rd	(Te odanā) paccanti = those (rice) are cooked.
2nd	(Tumhe odanā) paccatha = you (rice) are cooked.
1st	(Mayaṇ odanā) paccāma = we (rice) are cooked.

The following are conjugated like “Paharīyati” :—

<i>Karīyati</i> = is done or made	<i>Kasīyati</i> = is ploughed
<i>Gaṇhīyati</i> = is taken	<i>Desīyati</i> = is preached
<i>Harīyati</i> = is carried	<i>Mārīyati</i> = is killed
<i>Āharīyati</i> = is brought	<i>Vandīyati</i> = is worshipped
<i>Bandhīyati</i> = is tied	<i>Kiṇīyati</i> = is bought
<i>Bhuñjīyati</i> = is eaten	<i>Vikkiṇīyati</i> = is sold
<i>Ākaḍḍhīyati</i> = is dragged or drawn	<i>Rakkhīyati</i> = is protected
<i>Dīyati</i> = is given	<i>Bhāsīyati</i> = is told
	<i>Dhovīyati</i> = is washed



## Exercise 26

## TRANSLATE INTO ENGLISH

1. Kaññāya odano paciṇyati. 2. Te Goṇā dāsehi paharīyanti. 3. Tvaṇ balinā purisena ākaḍḍhīyasi. 4. Mayaṇ amhākaṇ arīhi māriyāma. 5. Te migā tāya dāsiyā bandhīyanti. 6. Iminā vaḍḍhakinā<sup>1</sup> imasmiṇ gāme bahūni gehāni karīyanti. 7. Tumhe tasmiṇ gāme manussehi bandhīyatha. 8. Amhākaṇ bhaṇḍāni tesāṇ dāsehi gāmaṇ harīyanti. 9. Aṭṭhahi vāṇijehi cattāro assā nagaraṇ āharīyanti. 10. Mayaṇ amhākaṇ dhītarehi nattārehi ca vandīyāma. 11. Taṇ mahantaṇ khettaṇ pañcahi kassakehi kasīyati. 12. Vanitāya bahūni vatthāni tassaṇ pokkharāṇiyaṇ dhovīyanti. 13. Setṭhinā bahunnaṇ yācakānaṇ dānaṇ dīyati. 14. Tasmiṇ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti. 15. Chahi bhikkhūhi pañcasatānaṇ manussānaṇ dhammo desīyati. 16. Paññāsāya manussehi tasmiṇ āpaṇe bahūni bhaṇḍāni kiṇīyanti. 17. Dasahi vanitāhi dvisaṭṭaṇ ambānaṇ vikkiṇīyati. 18. Dāsiyā pakko odano gahapatiṇā bhuñjīyati. 19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati. 20. Buddhena devānaṇ manussānaṇ ca dhammo bhāsīyati.

## TRANSLATE INTO PALI

1. The cows are tied with long ropes by the slaves. 2. Two black horses are bought by the two rich men. 3. You are beaten by four men. 4. This house is built (made) by eight carpenters. 5. Nine cows are killed by two tigers in that forest. 6. Thou art dragged to the field by those powerful men. 7. Many goods are sold

---

1. Vaḍḍhakī = carpenter, *m.*



in this village by those two merchants. 8. You are tied fast by the people of the city. 9. The baby is carried to a physician by his mother. 10. The rice is well cooked by the second daughter of the merchant. 11. The doctrine is preached to the people of this village by the monks residing in that monastery.<sup>1</sup> 12. The rice cooked by the slave woman is eaten by her son and brothers. 13. Many red clothes are washed in the tank by those women. 14. Three hundred mangoes are sold by six tall women. 15. Much wealth is given to his relations by that rich man. 16. All grass in this field is eaten by eight oxen and four cows. 17. The Buddha is worshipped everywhere in this island. 18. Two fields are ploughed by 12 farmers and six oxen. 19. Those who go by that path are killed by a lion. 20. The son of the man who walks on the road is beaten by that powerful man.

---

70. The past and the future forms of the Passive Voice are formed by adding “ī + ya” to the root before the verbal termination, e.g.,

Past 3rd singular—

Pahara + ī = pahara + īya + ī = *paharīyī* = he was beaten.

Future 3rd singular—

Paca + issati = paca + īya + issati = *pacīyissati* = (it) will be cooked.

---

1. Vihāra = monastery, *m.*



## PASSIVE PARTICIPLES

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding “ī + ya” to the root before the active terminations, e.g.,

(1) Paca + māna = Paca + ī-ya + māna = *Pacīya-māna* (being cooked).

(2) Pahara + nta = Pahara + ī-ya + nta = *Paharī-yanta* (being beaten).

Forms like *paccamāna* (being cooked) and *vuccamāna* (being told) also are formed by assimilating “ya” with the last consonant of the root. (The rules of assimilation will be given in the Second Book).

72. The Declinable Active Past Participles are very few. The Passive P.Ps. are formed in various ways; the commonest way to form them is to add “ta” or “ita” to the root or the verbal base, e.g.,

Paca + ita = *pacita*—cooked

Hara + ita = *harita*—carried

Nahā + ta = *naāhata*—bathed

Nī + ta = *nīta*—carried

Ñā + ta = *ñāta*—known

Bhū + ta = *bhūta*—become; been

Su + ta = *suta*—heard

Here one notices that *ita* is added to the roots ending in *a*, and *ta* is added to the roots ending in vowels other than *a*. But this rule is not without exceptions.



A list of some P.P.Ps. is given above (§53). The words therein are formed in various ways ; but the student should not bother at present about their formation.

Another form of P.P.Ps. much common in use is formed by adding *inna* to the root and by dropping the last syllable or the vowel of the root, e.g.,

Chida + inna = *chinna*—cut

Bhida + inna = *bhinna*—broken

Dā + inna = *dinna*—given

Tara + inna = *tiṇṇa*—crossed ; gone ashore

Ni + sīda + inna = *nisinna*—sat

73. The Potential (or Future) Passive Participles are formed by adding “ tabba ” and “ anīya ” to the verbal base, e.g.,

Kātabba = }  
Karaṇīya = } must be, fit to be, or should be done

Haritabba = }  
Haraṇīya = } must be, fit to be, or should be carried

Pacitabba = }  
Pacaniya = } must be, fit to be, or should be cooked

*Bhujjītabba* = fit to be or should be eaten

*Dhovitabba* = fit to be or should be washed

*Bhavitabba* = fit to be or should become or happen

*Nisīditabba* = fit to be or should be sat

*Vattabba* = fit to be or should be told

*Vanditabba* = fit to be or should be worshipped

*Dātabba* = fit to be or should be given

*Chinditabba* = fit to be or should be cut

*Rakkhitabba* = fit to be or should be observed or protected

*Uggaṇhitabba* = fit to be or should be learnt.



Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjiyamānaṃ bhattaṃ sunakhassa dāta-bbaṃ (hoti). 2. Purisena chindiyamāno rukkho gehassa upari patissati. 3. Purisehi khettāni kasitabbāni, vanitāhi tesaṃ bhattaṃ pacitabbāṃ. 4. Puttehi dhīta-rehi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena hariyamāno asso vāṇijānaṃ vikkīṇitabbo hoti. 6. Corehi pahariyamānā purisā aññaṃ kattabbaṃ adisvā<sup>1</sup> aṭaviṃ dhāviṃsu. 7. Sārathinā pahariyamāno asso rathaṃ ākaḍḍhanto sīghaṃ dhāvati. 8. Tumhehi dānāni dāta-bbāni, sīlani rakkhitabbāni, puññāni kātābbāni (honti). 9. Sissehi dhammo sotabbo<sup>2</sup> satthāni<sup>3</sup> uggaṇhitabbāni. 10. Mayā dīyamānaṃ<sup>4</sup> buñjitabbaṃ bhuñjituṃ bahū yācakā āgacchanti. 11. Vanitā dhovitabbāni vatthāni ādāya vitthataṃ nadiṃ gamissati. 12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṃsu. 13. Mama bhātā tasmiṃ vane āhiṇḍanto chindaniye bahū rukke passi. 14. Mayā ovadiyamāno bālo vattabbaṃ apassanto<sup>5</sup> khinno nisīdi.

TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not be given to another one. 2. The field should be ploughed by the farmers with their oxen. 3. Being beaten by an enemy and not knowing what should be done,<sup>6</sup> the man ran across the field. 4. Many beggars came to receive the alms that is being given by the rich merchant. 5.

1. Not seeing.

2. Should be heard.

3. Sciences.

4. Being given.

5. Not seeing.

6. Kim kātābbaṃ ti ajānanto.



Your parents<sup>1</sup> are to be worshipped and protected by you. 6. Being admonished<sup>2</sup> by the teacher the student began to learn what should be learnt. 7. The horses that are being carried by the merchants are to be sold to-morrow. 8. The horse being beaten by the slave ran quickly to the field. 9. Precepts should be observed and alms should be given by you. 10. Many clothes are to be washed by our friends. 11. Ten men cut many trees that should be cut in that garden. 12. The trees which are being cut by them will fall on other trees. 13. The merchants did not get any food that should be eaten by them. 14. What should happen will happen<sup>3</sup> to us and the others. 15. The rice is to be cooked and carried to the field by us.

### Causal or Causative Verbs

74. Causative verbs are formed by adding to the root the suffixes.

(1) *e*, (2) *aya*, (3) *āpe*, or (4) *āpaya* before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

Pac + e + ti = *pāceti* = causes to cook

Pac + aya + ti = *pācayati* = causes to cook

Pac + āpe + ti = *pācāpeti* = causes to cook

Pac + āpaya + ti = *pācāpayati* = causes to cook

1. *Mātāpitaro*, (is a compound

noun).

2. Ovadito.

3. Will happen = *bhavissati*.



*N.B.*—There is a similarity between “*pāceti*”, “*pācayati*” and “*coreti*”, “*corayati*”; but the former are causal and the latter are simple verbs.

75. The group of verbs “*coreti*”, etc., called “*Cu-rādi Group*” (see §15), always take “*e*” and “*aya*” in their simple forms and their causal bases are formed with “*āpe*” and “*āpaya*” e.g.,

Simple : *Coreti, Corayati* = steals

Causal : *Corāpeti, Corāpayati* = causes to steal

76. A. Intransitive verbs become transitive when they take causal forms, e.g.,

*Dārako sayati* (the baby sleeps).

*Mātā dārakam sayāpeti* (the mother makes her baby sleep).

B. Transitive verbs take one or two more objects in their causal forms, e.g.,

Simple : *Goṇo tiṇaṃ khādati*.

Causal : *Dāso goṇaṃ tiṇaṃ khādāpeti* (the slave causes the ox to eat grass).

### 77. A List of Causatives

*Kārāpeti* = causes to (or makes one) do

*Gaṇhāpeti* = causes to (or makes one) take

*Nahāpeti* = causes to (or makes one) bathe

*Bhojāpeti* = causes to (or makes one) eat

*Nisīdāpeti* = causes to (or makes one) sit

*Harāpeti* = causes to (or makes one) carry

*Āharāpeti* = causes to (or makes one) bring

*Gacchāpeti* = causes to (or makes one) go

*Chindāpeti* = causes to (or makes one) cut

*Mārāpeti* = causes to (or makes one) kill.



## Exercise 28

TRANSLATE INTO ENGLISH.

1. Setṭhī vaḍḍhakiṇ geḥaṇ kārāpeti. 2. Mātā dāra-  
kaṇ pokkharaniyaṇ nahāpessati. 3. Amhākaṇ pitaro  
bhikkhū bhojāpesuṇ. 4. Vanitāyo dāsiṇ bhattaṇ pācā-  
pesuṇ. 5. Pāpakārino dāsehi<sup>1</sup> bahū mige mārāpentī.  
6. Gahapatayo purisehi<sup>1</sup> dārūni gaṇhāpentī. 7. Garu  
sisse dhammaṇ uggaṇhāpesi. 8. Adhipati purisehi  
rukkhe chindāpessati. 9. Ahaṇ kaññāhi bhaṇḍāni  
āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmaṇ  
harāpetha. 11. Mayaṇ dasahi goṇehi khettaṇ kasā-  
pessāma. 12. Mātā puttaṇ pīṭhe nisīdāpetvā bhattaṇ  
pacituṇ taṇḍule<sup>2</sup> āharāpesi.

TRANSLATE INTO PALI

1. The sinner causes his brothers to kill birds. 2. The  
rich men make their sons give alms. 3. The king makes  
the carpenters build five houses. 4. The charioteer  
makes the slave bring two horses near the chariot.  
5. The women get their daughters cook rice for the  
guests. 6. The carpenter gets the work<sup>3</sup> done by the  
servants. 7. The leader gets his men cut many trees  
in his garden. 8. They will get the field ploughed by  
20 oxen. 9. I will make my son eat some food. 10.  
We will cause our slaves to go to the town. 11. They  
make the cows eat grass. 12. Do not allow him do that  
work.<sup>3</sup>

---

1. Instrumental is also used with the causal forms.

2. Taṇḍula = rice (uncooked), *m.n.*

3. Work = kamma, *n*; kammanta, *m*.



# VOCABULARY

## PALI-ENGLISH

### ABBREVIATIONS

m.	Masculine	in.	Infinitive
f.	Feminine	pr. p.	Present Participle
n.	Neuter	p. p.	Past Participle
ind.	Indeclinable	pt. p.	Potential Participle
ad.	Adverb	abs.	Absolutive
v.	Verb	ger.	Gerund
adj.	Adjective	3.	Of the three genders

Akkhi *n* eye  
 Agacchi *v* went  
 Aggi *m* fire  
 Aṅguli *f* finger  
 Acari *v* walked ; travelled  
 Acci *n* flame  
 Aja *m* goat  
 Ajja *ind* to-day  
 Añña *adj* another ; other  
 Aññatara *adj* certain  
 Aṭavi *f* forest  
 Atṭha 3 eight  
 Atṭhama *adj* eighth  
 Atṭhaviṣati *f* twenty-eight  
 Atṭhasata *n* 800  
 Atṭhādaśa 3 eighteen  
 Atṭhārasa 3 eighteen

Atṭhāsi *v* stood  
 Atṭhāsīti *f* eighty-eight  
 Atṭhi *n* bone ; seed  
 Aṇḍa *n* egg  
 Atikkamituṇ *in* to surpass  
 Atithi *m* guest  
 Atthi *v* is ; has  
 Atha *ind* then ; after that  
 Atthaññū *m* knower of the  
 meaning  
 Adāsi *v* gave  
 Addhā *ind* certainly  
 Adhipati *m* lord ; leader  
 Anugacchati *v* follows  
 Anussarati *v* remembers  
 Anussaranta *pr. p* remembering  
 Antarā *ind* between



Anto *ind* in ; inside  
 Apagacchati *v* goes away  
 Apaci *v* cooked  
 Apra *adj* another ; western  
 Apassanta *pr. p* not seeing  
 Api *ind* and ; also  
 Appaka *adj* few ; a little  
 Abhavi *v* was  
 Abhinhaṇ *ad* constantly ; often  
 Amata *n* ambrosia ; the supreme  
     bliss  
 Amba *m* mango  
 Ambu *n* water  
 Ammā *f* mother  
 Amhe = we  
 Amhākaṇ = to us ; our  
 Ayaṇ *m.f* this (man); this (wo-  
     man)  
 Arañña *n* forest  
 Ari *m* enemy  
 Alaṅkaroti *v* decorates ; adorns  
 Asani *f* thunderbolt  
 Asi *m* sword  
 Asīti *f* eighty  
 Assa *m* horse  
 Assa = his ; to him  
 Assā = of her ; to her  
 Assu *n* tear  
 Ahi *m* serpent  
 Ahaṇ = I  
 Ākaḍḍhati *v* drags ; pulls  
 Ākaddhiyati *v* is dragged ; is  
     pulled  
 Ākāsa *m* sky  
 Ākhu *m* rat

Āgacchati *v* comes  
 Āgacchi *v* came  
 Āgata *p. p* come  
 Āgantva *abs* having come  
 Āgantun *in* to come  
 Āgamma *abs* having come  
 Ādāya *abs* having taken  
 Āneti *v* brings  
 Ānesi *v* brought  
 Ānetvā *abs* having brought  
 Āpaṇa *m* shop ; market  
 Āma *adj* unripe  
 Āma *ind* yes  
 Āyu *n* age  
 Āyudha *n* weapon  
 Ārabhati *v* begins  
 Ārabhi *v* began  
 Ārāma *m* grove ; monastery  
 Āruyha *abs* having ascended  
 Āruhati *v* ascends  
 Āruhi *v* ascended  
 Āruhitvā *abs* having ascended  
 Āloka *m* light  
 Āvāṭa *m* pit  
 Āhaṭa *p.p* brought  
 Āharati *v* brings  
 Āharanta *pr.p* bringing  
 Āharāpeti *v* causes to bring  
 Āhari *v* brought  
 Āharitun *in* to bring  
 Āhariyati *v* is brought  
 Āhāra *m* food  
 Āhiṇḍati *v* wanders



Icchati <i>v</i> wishes	Ekakkhattuṇ <i>ad</i> once
Itara <i>adj</i> the other	Ekacattālīsati <i>f</i> forty-one
Ito <i>ind</i> hence	Ekatiṇṣati <i>f</i> thirty-one
Itthī <i>f</i> woman	Ekato <i>ind</i> together
Idaṇ <i>n</i> this thing	Ekadā <i>ad</i> one day ; once
Idāni <i>ind</i> now	Ekadhā <i>ad</i> in one way
Idha <i>ind</i> here	Ekkattha <i>ad</i> in one place
Ima <i>adj</i> this	Ekamantaṇ <i>ad</i> aside
Imā = these (women)	Ekaviṣati <i>f</i> twenty-one
Ime = these (men)	Ekaṣaṭṭhi <i>f</i> sixty-one
Isi <i>m</i> sage	Ekādasā 3 eleven
Isipatanārāma <i>m</i> the grove of Isipatana (at Sarnath)	Ekādasama <i>adj</i> eleventh
Ukkhipitvā <i>abs</i> having raised up	Ekāsīti <i>f</i> eighty-one
Uggaṇhāti <i>v</i> learns	Ekūnacattālīsati <i>f</i> 39
Uggaṇhitabba <i>pt.p</i> that should be learnt	Ekūnatiṇṣati <i>f</i> 29
Ucca <i>adj</i> high ; tall	Ekūnapaññāsati <i>f</i> 49
Ucchu <i>m</i> sugar-cane	Ekūnanavuti <i>f</i> 89
Uṭṭhahati <i>v</i> rises up	Ekūnaviṣati <i>f</i> 19
Uṭṭhahitvā <i>abs</i> having risen up	Ekūnasatṭhi <i>f</i> 59
Uṭṭhāpetvā <i>abs</i> having awakened	Ekūnasattati <i>f</i> 69
Uḍḍeti <i>v</i> flies	Ekūnasata <i>n</i> 99
Uttara <i>adj</i> northern	Ekūnāsīti <i>f</i> 79
Uttāna <i>adj</i> shallow	Eta 3 that ; this
Udaka <i>n</i> water	Ettha <i>ad</i> here
Udadhi <i>m</i> ocean	Evaṇ <i>ind</i> thus ; yes
Udeti <i>v</i> rises up	Esā <i>f</i> that woman. ( <i>Stem. eta</i> )
Upaṇi <i>ind</i> above	Eso <i>m</i> that man. ( <i>Stem. eta</i> )
Uppala <i>n</i> water-lily	Okkamma <i>abs</i> having moved aside
Ubhaya 3 both	Ocināti <i>v</i> gathers ; collects
Ussahati <i>v</i> tries	Ocinitvā <i>abs</i> having gathered
Eka <i>adj</i> one ; certain	Ocinituṇ <i>in</i> to gather ; to col- lect.
	Otarati <i>v</i> descends



Otaritvā <i>abs</i> having descended	Kavi <i>m</i> poet
Odana <i>m.n.</i> (boiled) rice	Kasati <i>v</i> ploughs
Otiṇṇa <i>p.p.</i> descended	Kasīyati <i>v</i> is ploughed
Oruyha <i>abs</i> having descended	Kassaka <i>m</i> farmer
Oruhati <i>v</i> descends	Kāka <i>m</i> crow
Oloketi <i>v</i> looks at	Kākī <i>f</i> she-crow
Olokenta <i>pr.p.</i> looking at	Kātabba <i>pt.p.</i> that should be done
Kacchu <i>f</i> itch	Kātuṇ <i>in</i> to do
Kaññā <i>f</i> girl	Kāraṇa <i>n</i> reason
Kaṭacchu <i>m</i> spoon	Kārāpeti <i>v</i> causes to do
Kaṇeru <i>f</i> she elephant	Kāya <i>m</i> body
Kata <i>p.p.</i> made ; done	Kāla <i>m</i> time
Katama 3 which of the many	Kālaṇ karoti <i>v</i> dies
Katara 3 which of the two	Kāsu <i>f</i> pit
Kattu <i>m</i> doer ; compiler	Kāḷa <i>adj</i> black
Kattha <i>ad</i> where	Kiṇanta <i>pr.p.</i> buying
Katvā <i>abs</i> having done	Kiṇāti <i>v</i> buys
Kathan <i>ind</i> how	Kiṇi <i>v</i> bought
Kathā <i>f</i> speech ; talk	Kiṇitvā <i>abs</i> having bought
Katheti <i>v</i> says	Kiṇīyati <i>v</i> is bought
Kathesi <i>v</i> said ; told	Kitti <i>f</i> fame
Kadalī <i>f</i> plantain	Kiṇ 3 what ?
Kadā <i>ad</i> when ?	Kīḷati <i>v</i> plays
Kapi <i>m</i> monkey	Kīḷitvā <i>ni</i> having played
Kamma <i>n</i> work	Kukkuṭī <i>f</i> hen
Kammanta <i>m</i> work	Kucchi <i>m.f.</i> belly
Kammakāra <i>m</i> worker	Kuṭṭhī <i>m</i> leper
Karaṇīya <i>pt.p.</i> that should be done	Kuto <i>ind</i> from where ?
Kari <i>v</i> did	Kuddha <i>p.p.</i> enraged ; angry
Karissati <i>v</i> will do	Kumāra <i>m</i> boy
Karī <i>m</i> elephant	Kumārī <i>f</i> girl
Karīyati <i>v</i> is done	Kula <i>n</i> family ; caste
Karoti <i>v</i> does	Kulavantu <i>adj</i> of the high caste
Karonta <i>pr.p.</i> doing	Kuhiṇ <i>adv</i> where ?



Kūla <i>n</i> (river) bank	Gambhīra <i>adj</i> deep
Ketu <i>m</i> banner	Garu <i>m</i> teacher
Ko <i>m</i> who ? (Nom.)	Gavesati <i>v</i> seeks
Kodha <i>m</i> anger	Gahapati <i>m</i> householder
Koḷambanagara <i>n</i> city of Colombo	Gahita <i>p.p.</i> taken
Khaṇati <i>v</i> digs	Gahetvā <i>abs</i> having taken
Khanti <i>f</i> patience	Gāma <i>m</i> village
Khara <i>adj</i> rough ; coarse	Gāyati <i>v</i> sings
Khādati <i>v</i> eats	Gāyanta <i>pr.p.</i> singing
Khādanta <i>pr.p.</i> eating	Gāvī <i>f</i> cow
Khādi <i>v</i> ate	Giri <i>m</i> mountain
Khāditvā <i>abs</i> having eaten	Gīvā <i>f</i> neck
Khīra <i>n</i> milk	Guṇavantu <i>adj</i> virtuous
Khuddaka <i>adj</i> small	Guhā <i>f</i> cave
Khudā <i>f</i> hunger	Geha <i>m.n.</i> house
Khetta <i>n</i> field	Goṇa <i>m</i> ox
Gacchati <i>v</i> goes	Godhā <i>f</i> iguana
Gacchanta <i>pr.p.</i> going	Ghaṭa <i>m</i> water-pot
Gacchāpeti <i>v</i> causes to go	Ghāṇa <i>n</i> nose
Gacchi <i>v</i> went	Ghāyituṇ <i>in</i> to smell
Gacchissati <i>v</i> will go	Ga <i>ind</i> and
Gaṅgā <i>f</i> river	Ākku <i>n</i> eye
Gaṇī <i>m</i> one who has a following	Ākkhumantu <i>adj</i> possessor of eyes
Gaṇṭhi <i>m</i> knot	Ānda <i>m</i> moon
Gaṇhāti <i>v</i> takes	Cattāḷisati <i>f</i> forty
Gaṇhāpeti <i>v</i> causes to take	Catu 3 four
Gaṇhi <i>v</i> took	Catuttisati <i>f</i> thirty-four
Gaṇhituṇ <i>in</i> to take	Catuttha <i>adj</i> fourth
Gaṇhīyati <i>v</i> is taken	Catutthī <i>f</i> Dative
Gata <i>p.p.</i> gone	Catuddasa 3 fourteen
Gantu <i>m</i> goer	Catuppada <i>m</i> quadruped
Gantuṇ <i>in</i> to go	Caturāsīti <i>f</i> eighty-four
Gantvā <i>abs</i> having gone	Catuvīsati <i>f</i> twenty-four
Gamissati <i>v</i> will go	Carati <i>v</i> walks



Caranta <i>pr.p.</i> walking	Jala <i>n</i> water
Caritvā <i>abs</i> having walked	Jāṇu <i>m</i> knee
Citta <i>n</i> mind	Jānāti <i>v</i> knows
Cinteti <i>v</i> thinks	Jāleti <i>v</i> kindles
Cintetvā <i>abs</i> having thought	Jālesi <i>v</i> kindled
Cintesi <i>v</i> thought	Jināti <i>v</i> wins
Ciraṇ <i>ad</i> (for a) long time	Jivhā <i>f</i> tongue
Cuddasa 3 fourteen	Jetu <i>m</i> victor
Cuddasama <i>adj</i> fourteenth	Ñāṇa <i>n</i> wisdom
Cetiya <i>n</i> shrine ; pagoda	Ñāta <i>p.p.</i> known
Cora <i>m</i> thief	Ñātu <i>m</i> knower
Coreti <i>v</i> steals	Ṭhatvā <i>abs</i> having stood
Coresi <i>v</i> stole	Ṭhapita 3 kept
Cha 3 six	Ṭhapeti <i>v</i> keeps
Chaṭṭha <i>adj</i> sixth	Ṭhapetu <i>v</i> let him keep
Chaṭṭhī <i>f</i> Genitive	Ṭhapesi <i>v</i> kept
Chattha <i>n</i> umbrella	Ṭhāna <i>n</i> place
Chattinsati <i>f</i> thirty-six	Ṭhita <i>p.p.</i> stood
Chattī <i>m</i> one who has an umbrella	Ḍasati <i>v</i> bites ; stings
Channavuti <i>f</i> ninety-six	Ḍasitvā <i>abs</i> having bitten or stung
Chabbīsati <i>f</i> twenty-six	Ta 3 that
Chāyā <i>f</i> shade ; shadow	Taṇḍula <i>n</i> rice (uncooked)
Chāsīti <i>f</i> eighty-six	Tatiya <i>adj</i> third
Chindati <i>v</i> cuts	Tato <i>ind</i> thence ; from there
Chindanta <i>pr.p.</i> cutting	Tattha <i>ad</i> there
Chindāpeti <i>v</i> causes to cut	Tatra <i>ad</i> there
Chinditabba 3 that should be cut	Tathā <i>ind</i> so ; likewise ; in that way
Chinna 3 cut	Tadā <i>ad</i> then
Jaṅghā <i>f</i> shank ; calf of the leg	Tarati <i>v</i> crosses
Jaṇṇu <i>m</i> knee	Taritvā <i>abs</i> having crossed
Jatu <i>n</i> sealing wax	Taru <i>m</i> tree
Jayatu <i>v</i> let him conquer	Taruṇī <i>f</i> young woman
	Tava = thine ; your



Tassa = his	Dadamāna <i>pr.p.</i> giving
Tassā = of her ; to her	Dadāti <i>v</i> gives
Tahiṇ <i>ad</i> there	Dadi <i>v</i> gave
Tā <i>f</i> those women	Daddu <i>f</i> eczema
Tāni = those things	Dadhi <i>n</i> curd
Ti 3 three	Dantī <i>m</i> tusker ; elephant
Tiṭṭhati <i>v</i> stands	Dasa 3 ten
Tiṭṭhanta <i>pr.p.</i> standing	Dasakoṭi <i>f</i> hundred million
Tiṇa <i>n</i> grass	Dasama <i>adj</i> tenth
Tiṇṇa <i>p.p.</i> crossed ; gone ashore	Dasalakkha <i>n</i> million
Tinavuti <i>f</i> ninety-three	Dasasata <i>n</i> thousand
Tipu <i>n</i> lead	Dasasahassa <i>n</i> ten thousand
Tiriyaṇ <i>ad</i> across	Dassanīya <i>adj</i> handsome ; beautiful
Tiṇsati <i>f</i> thirty	Daḷhaṇ <i>ad</i> tightly
Tiṇsatimā <i>adj</i> thirtieth	Dāṭhī <i>m</i> tusker ; serpent
Tiṇsā <i>f</i> thirty	Dātabba <i>pt.p.</i> that should be given
Tumhe = you	Dātu <i>m</i> giver
Tuyhaṇ = to you ; your	Dātuṇ <i>in</i> to give
Tulā <i>f</i> scale ; balance	Dāna <i>n</i> alms ; charity
Te <i>m</i> they	Dāyaka <i>m</i> giver
Te-asīti <i>f</i> eighty-three	Dāraka <i>m</i> young one ; boy
Tettiṇsati <i>f</i> thirty-three	Dārikā <i>f</i> girl
Tenavuti <i>f</i> ninety-three	Dāru <i>n</i> firewood
Tepaññāsā <i>f</i> fifty-three	Dāsa <i>m</i> slave
Terasa 3 thirteen	Dāsī <i>f</i> slave woman
Terasama <i>adj</i> thirteenth	Dinna <i>p.p.</i> given
Tevīsati <i>f</i> twenty-three	Divasa <i>m</i> day
Tesaṭṭhi <i>f</i> sixty-three	Divā <i>ind</i> day-time
Tesattati <i>f</i> seventy-three	Disā <i>f</i> direction
Telaṣa 3 thirteen	Disvā <i>abs</i> having seen
Tvaṇ = thou	Dīgha <i>adj</i> long
Dakkhiṇa <i>adj</i> southern	Dīghajīvī <i>m</i> possessor of long life
Daṭṭha <i>p.p.</i> bitten	
Datvā <i>abs</i> having given	
Dadanta <i>pr.p.</i> giving	



Dīpa <i>m</i> island ; lamp	Dvisattati <i>f</i> seventy-two
Dīpi <i>m</i> leopard	Dvisata <i>n</i> two hundred
Dīyati <i>v</i> is given	Dveasīti <i>f</i> eighty-two
Dīyamāna <i>pr.p.</i> being given	Dvepañṇāsā <i>f</i> fifty-two
Dukkha <i>n</i> pain ; misery ; trouble	Dvesattati <i>f</i> seventy-two
Dukkhaṇ <i>ad</i> with difficulty ; miserably	Dhana <i>n</i> wealth
Dutiya <i>adj</i> second	Dhanavantu <i>adj</i> rich
Dundubhi <i>f</i> drum	Dhanu <i>n</i> bow
Dubbala <i>adj</i> feeble	Dhamma <i>m</i> doctrine
Deti <i>v</i> gives	Dhātu <i>f</i> element ; relic
Dva <i>m</i> rain ; deity	Dhāvati <i>v</i> runs
Devatā <i>f</i> deity	Dhāvanta 3 running
Devī <i>f</i> queen ; goddess	Dhāvi <i>v</i> ran
Desanā <i>f</i> preaching	Dhāvitvā <i>abs</i> having run
Desita <i>p.p.</i> preached	Dhītu <i>f</i> daughter
Deseti <i>v</i> preaches	Dhūli <i>f</i> dust
Desesi <i>v</i> preached	Dhenu <i>f</i> cow (of any kind)
Desīyati <i>v</i> is preached	Dhovati <i>v</i> washes
Doṇi <i>f</i> canoe ; boat	Dhovitabba <i>pt.p.</i> that should be washed
Dolā <i>f</i> palanquin	Dhovīyati <i>v</i> is washed
Dvattinsati <i>f</i> thirty-two	Na <i>ind</i> not ; no
Dvādasā 3 twelve	Nagara <i>n</i> city
Dvādasama <i>adj</i> twelfth	Nattu <i>m</i> grandson
Dvānavuti <i>f</i> ninety-two	Natthi <i>v</i> is not
Dvāvīsati <i>f</i> twenty-two	Nadī <i>f</i> river
Dvāsattṭhi <i>f</i> sixty-two	Nayana <i>n</i> eye
Dvāsattati <i>f</i> seventy-two	Nara <i>m</i> man
Dvāsīti <i>f</i> eighty-two	Nava 3 nine
Dvi 3 two	Navama <i>adj</i> ninth
Dvikkhattuṇ <i>ad</i> twice	Navasata <i>n</i> nine hundred
Dvicattālīsati <i>f</i> forty-two	Navuti <i>f</i> ninety
Dvidhā <i>ind</i> in two ways ; into two	Na santi = are not
Dvinavuti <i>f</i> ninety-two	Nahāta <i>p.p.</i> bathed
	Nahātvā <i>abs</i> having bathed



Nahāpeti <i>v</i> causes to bathe	Pakkhī <i>m</i> bird
Nahāyati <i>v</i> bathes	Paggayha <i>abs</i> having raised up
Nahāyanta <i>pr.p.</i> bathing	Pacati <i>v</i> cooks
Nāma <i>n</i> name	Pacatu <i>v</i> let him cook
Nārī <i>f</i> woman	Pacanta <i>pr.p.</i> cooking
Nāvā <i>f</i> ship	Pacamāna <i>pr.p.</i> cooking
Nāsā <i>f</i> nose	Pacaniya <i>pt.p.</i> that should be cooked
Nāḷi <i>f</i> corn measure ; tube	Paci <i>v</i> cooked
Nāḷikera <i>m</i> coconut	Pacita <i>p.p.</i> cooked
Nikkhanta <i>p.p.</i> got out	Pacitabba <i>pt.p.</i> that should be cooked
Nikkhamati <i>v</i> goes out	Pacitun <i>in</i> to cook
Nikkhamma <i>abs</i> having come out	Pacitvā <i>abs</i> having cooked
Niddā <i>f</i> sleep	Pacchā <i>ind</i> afterwards
Nidhi <i>m</i> hidden treasure	Pañca 3 five
Nibbattitun <i>in</i> to be born	Pañcadasa 3 fifteen
Nibbattitvā <i>abs</i> having born	Pañcama <i>adj</i> fifth
Niraya <i>m</i> hell	Pañcatimsati <i>f</i> thirty-five
Nilīyati <i>v</i> hides	Pañcadhā <i>ind</i> in five ways
Nisinna <i>p.p.</i> sat	Pañcavīsati <i>f</i> twenty-five
Nisīdati <i>v</i> sits	Pañcasata <i>n</i> five hundred
Nisīdanta <i>pr.p.</i> sitting	Paññavantu <i>adj</i> wise
Nisīdāpeti <i>v</i> causes to sit	Paññā <i>f</i> wisdom
Nisīdi <i>v</i> sat	Paññāsati <i>f</i> fifty
Nisīditabba <i>pt.p.</i> should be sat	Paññāsā <i>f</i> fifty
Nisīditvā <i>abs</i> having sat	Paṭṭinivatti <i>v</i> went back
Nīca <i>adj</i> low ; vulgar	Paṭiyādetun <i>in</i> to make ; to prepare
Nīta <i>p.p.</i> led ; carried	Paṭhama <i>adj</i> first
Nīla <i>adj</i> blue	Paṇṇa <i>n</i> leaf
Nīharati <i>v</i> ejects	Paṇṇarasa 3 fifteen
Neti <i>v</i> leads ; carries	Paṇṇāsati <i>f</i> fifty
Netu <i>m</i> leader	Paṇḍita <i>m</i> wise man
Nesi <i>v</i> led ; carried	Patati <i>v</i> falls
Pakka <i>p.p.</i> cooked ; ripe	
Pakkhipati <i>v</i> puts in	



Pati <i>m</i> husband ; master	Pātesi <i>v</i> felled
Pati <i>v</i> fell down	Pātuṇ <i>in</i> to drink
Patti <i>f</i> infantry	Pāto <i>ind</i> in the morning
Paduma <i>n</i> lotus	Pāda <i>m</i> foot ; leg
Panasa <i>m</i> jack-fruit	Pāpa <i>n</i> sin
Pabbata <i>m</i> mountain	Pāpakārī <i>m</i> sinner ; evil-doer
Pabbajati <i>v</i> becomes a monk ; renounces	Pāleti <i>v</i> protects ; governs
Pabhū <i>m</i> overlord	Pālesi <i>v</i> protected
Para <i>adj</i> other ; latter	Pāvisi <i>v</i> entered
Parasuve <i>ind</i> day after to-mor- row	Pāsāṇa <i>m</i> stone ; rock
Paralīyo <i>ind</i> day before yester- day	Pitu <i>m</i> father
Paridahati <i>v</i> wears	Pipāsā <i>f</i> thirst
Parisā <i>f</i> retinue ; following	Pivati <i>v</i> drinks
Pavisati <i>v</i> enters	Pivatu <i>v</i> let him drink
Pavisitvā <i>abs</i> having entered	Pivamāna <i>pr.p.</i> drinking
Pasu <i>m</i> beast	Pivituṇ <i>in</i> to drink
Passati <i>v</i> sees	Pivitvā <i>abs</i> having drunk
Passanta <i>pr.p.</i> seeing : looking at	Piḷandhitvā <i>abs</i> having donned
Passituṇ <i>in</i> to see	Piṭha <i>n</i> chair
Pahaṭa <i>p.p.</i> beaten	Pīta <i>p.p.</i> drunk
Paharati <i>v</i> beats	Pīta <i>adj</i> yellow
Paharitvā <i>abs</i> having beaten	Pīḷita <i>p.p.</i> oppressed
Pahariyati <i>v</i> is beaten	Pīleti <i>v</i> oppresses
Pahāya <i>abs</i> having left	Pīlesi <i>v</i> oppressed
Pāka <i>m</i> cooking ; boiling	Puñña <i>n</i> merit ; fortune
Pācayati <i>v</i> causes to cook	Paññavantu <i>adj.</i> fortunate meritorious
Pācāpayati <i>v</i> causes to cook	Putta <i>m</i> son
Pācāpeti <i>v</i> causes to cook	Puna <i>ind</i> again
Pāceti <i>v</i> causes to cook	Puppha <i>n</i> flower
Pāṭhasālā <i>f</i> school	Pubba <i>adj</i> former ; eastern
Pāṇi <i>m</i> hand	Purato <i>ind</i> in front
Pāteti <i>v</i> fells ; makes to fall	Purā <i>ind</i> before ; formerly
	Purisa <i>m</i> man
	Pulina <i>n</i> sand



Pūjā <i>f</i> offering	Bhavatu <i>v</i> let it be
Pūjeti <i>v</i> offers ; honours	Bhavitabba <i>pt.p.</i> that should
Pūjesi <i>v</i> respected ; offered	happen
Pūjetvā <i>abs</i> having offered	Bhāgī <i>m</i> sharer
Pokkharanī <i>f</i> pond	Bhājetvā <i>abs</i> having divided
Pharasu <i>m</i> axe ; hatchet	Bhātu <i>m</i> brother
Phala <i>n</i> fruit ; nut	Bhānu <i>m</i> sun
Phalavantu <i>adj</i> fruitful	Bhānumantu <i>m</i> sun
Battisati <i>f</i> thirty-two	Bhāyati <i>v</i> fears
Bandhati <i>v</i> binds ; ties	Bhāyitvā <i>abs</i> having feared
Bandhīyati <i>v</i> is bound	Bhāsati <i>v</i> says
Bandhu <i>m</i> relation	Bhāsīyati <i>v</i> is told ; is said
Bandhumantu <i>adj</i> one who has	Bhikkhu <i>m</i> Buddhist monk
relations	Bhindati <i>v</i> breaks
Bala <i>n</i> power	Bhinna <i>p.p.</i> broken
Balavantu <i>adj</i> powerful ; strong	Bhuñjati <i>v</i> eats
Balī <i>m</i> powerful	Bhuñjanta <i>pr.p.</i> eating
Bahu <i>adj</i> many	Bhuñjitabba <i>pt.p.</i> that should
Bahuka <i>adj</i> many	be eaten
Bārāṇasī <i>f</i> Benares (city)	Bhuñjituṃ <i>in</i> to eat
Bāla <i>adj</i> young ; foolish	Bhuñjīyati <i>v</i> is eaten
Bāhu <i>m</i> arm	Bhutta <i>p.p.</i> eaten
Buddha <i>m</i> the Enlightened One	Bhūpati <i>m</i> king
Buddhi <i>f</i> wisdom	Bhūpāla <i>m</i> king
Buddhimantu <i>adj</i> wise	Bhūmi <i>f</i> earth ; ground
Bodhi <i>m.f.</i> Bo-tree	Boghī <i>m</i> serpent
Brāhmaṇī <i>f</i> Brahman woman	Bhojāpeti <i>v</i> feeds
Bhagavantu <i>m</i> the Buddha ; the	Bhottuṃ <i>in</i> to eat
Exalted One ; <i>adj</i> the fortunate	Magga <i>m</i> path
Bhaginī <i>f</i> sister	Majjhima <i>adj</i> medium ; central
Bhañjati <i>v</i> breaks	Mañca <i>m</i> bed
Bhaṇḍa <i>n</i> goods	Mañjūsā <i>f</i> box
Bhattu <i>m</i> husband ; supporter	Maṇi <i>m</i> gem
Bhariyā <i>f</i> wife	Mata <i>p.p.</i> dead
Bhavati <i>v</i> is ; becomes	Mati <i>f</i> wisdom



Mattaññū <i>adj</i> temperate ; one who knows the measure	Yasavantu <i>adj</i> famous
Madhu <i>n</i> honey	Yāgu <i>f</i> rice ; gruel
Manussa <i>m</i> man ; human being	Yācaka <i>m</i> beggar
Mayaṇ = we	Yācati <i>v</i> begs
Mayhaṇ = to me ; my	Yācanta <i>pr.p.</i> begging
Mayūra <i>m</i> peacock	Yāci <i>v</i> begged
Marāṇa <i>n</i> death	Yāva <i>ind</i> as far as
Marati <i>v</i> dies	Yāva . . . tāva <i>ind</i> until
Mahanta <i>pr.p.</i> big ; large ; great	Yuvati <i>f</i> maiden
Mahallaka <i>adj</i> elderly ; old	Yojeti <i>v</i> harnesses ; joins ; com- poses
Mahī <i>f</i> earth ; the river of that name	Rakkhati <i>v</i> protects
Mā <i>ind</i> (do) not	Rakkhatu <i>v</i> let him protect
Mātu <i>f</i> mother	Rakkhitabba <i>pt.p.</i> that should be observed or protected
Mārāpeti <i>v</i> causes to kill	Rakkhīyati <i>v</i> is protected
Mārita <i>p.p.</i> killed	Rajja <i>n</i> kingdom
Mārīyati <i>v</i> is killed	Rajju <i>f</i> rope
Māreti <i>v</i> kills	Ratta <i>adj</i> red
Māresi <i>v</i> killed	Ratti <i>f</i> night
Mālā <i>f</i> garland	Ratha <i>m</i> chariot
Mālī <i>m</i> possessor of a garland	Ravi <i>m</i> sun
Māsa <i>m</i> month	Ravitvā <i>abs</i> having crowed
Miga <i>m</i> deer ; beast	Rassa <i>adj</i> short
Migī <i>f</i> she-deer	Rāsi <i>m</i> heap
Mināti <i>v</i> measures	Rukkha <i>m</i> tree
Mitta <i>m</i> friend	Rūpa <i>n</i> form ; image
Muṭṭhi <i>m</i> fist ; hammer	Rodati <i>v</i> cries
Mudu <i>adj</i> soft	Rodanta <i>pr.p.</i> crying
Muni <i>m</i> monk	Lakkha <i>n</i> hundred thousand
Mūla <i>n</i> root ; money	Laṅkā <i>f</i> (island of) Ceylon
Ya 3 which (relative)	Latā <i>f</i> creeper
Yaṭṭhi <i>m.f.</i> stick ; walking stick	Laddha <i>p.p.</i> got
Yattha <i>ad</i> where ; (relative)	Laddhā <i>abs</i> having got
Yadā <i>ad</i> whenever	Laddhuṇ <i>in</i> to get



Labhati *v* gets ; receives

Labhituṇ *in* to get

Likhati *v* writes

Lekhaka *m* clerk

Loka *m* world

Locana *n* eye

Vaṇita *p.p.* wounded

Vaṇitamakāsi *v* wounded

Vaḍḍhakī *m* carpenter

Vatṭabba *pt.p.* that should be told

Vattu *m* sayer

Vattha *n* cloth

Vatthu *n* base ; site ; ground

Vadaññū *adj* charitable

Vadati *v* says

Vadana *n* face ; mouth

Vana *n* forest

Vanitā *f* woman

Vandati *v* bows down ; worships

Vandita *p.p.* worshipped

Vanditabba *pt.p.* that should be worshipped

Vandīyati *v* is worshipped

Vapu *n* body

Varāha *m* pig

Vasati *v* dwells

Vasanta *pr.p.* living

Vasu *n* wealth

Vasudhā *f* earth

Vassa *m.n.* year ; rain

Vassati *v* rains

Vaḷavā *f* mare

Vā *ind* or ; either—or

Vācā *f* word

Vāṇija *m* merchant

Vānara *m* monkey

Vāpī *f* tank

Vāri *n* water

Vālukā *f* sand

Vikkiṇanta *pr.p.* selling

Vikkiṇāti *v* sells

Vikkiṇi *v* sold

Vikkinīyati *v* is sold

Vijju *f* lightning

Viññātu *m* knower

Viññu *m* wise man

Vitthata *p.p.* broad ; wide

Vidū *m* wise man

Vidhāya *abs* having done or commanded

Vinā *ind* except ; without

Vinetu *m* instructor

Visikhā *f* street

Visuṇ *ind* severally ; separately

Viharanta *pr.p.* residing ; living

Vihāra *m* monastery

Vīsati *f* twenty

Vīsatima *adj* twentieth

Vīhi *m* paddy

Vuṭṭhi *f* rain

Vutta *p.p.* said

Vuttha *p.p.* dwelt ; lived

Vuddhi *f* increase ; progress

Ve *ind* certainly

Vejja *m* doctor ; physician

Veṇu *m* bamboo

Veḷu *m* bamboo

Vyādhi *m* sickness

Sakiṇ *ad* once



Sakuṇa <i>m</i> bird	Santika <i>adj</i> near
Sakuṇī <i>f</i> she-bird	Sannipatati <i>v</i> assembles
Sakkoti <i>v</i> is able	Sappi <i>n</i> ghee
Sakkharā <i>f</i> sugar ; gravel	Sabba <i>adj</i> all ; every
Sakhī <i>f</i> woman-friend	Sabbattha <i>ad</i> everywhere
Sagga <i>m</i> heaven	Sabbaññū <i>m</i> the Omniscient
Saṅgha <i>m</i> community	One
Sace <i>ind</i> if	Sabbadā <i>ad</i> ever ; always
Saṭṭhi <i>f</i> sixty	Sabha <i>f</i> committee ; society
Sata <i>n</i> hundred	Samaṇ <i>ad</i> equally ; evenly
Satakoṭi <i>f</i> thousand million	Sayati <i>v</i> sleeps
Satama <i>adj</i> hundredth	Sayanta <i>pr.p.</i> sleeping
Satalakkha <i>n</i> ten million	Sayita <i>p.p.</i> slept
Satasahassa <i>n</i> hundred thousand	Sayi <i>v</i> slept
Sati <i>f</i> memory	Sayitvā <i>abs</i> having slept
Satimantu <i>adj</i> mindful	Sasī <i>m</i> moon
Satta 3 seven	Sassu <i>f</i> mother-in-law
Sattadasa 3 seventeen	Saha <i>ind</i> with
Sattati <i>f</i> seventy	Sahasā <i>ad</i> suddenly
Sattatiṅsati <i>f</i> thirty-seven	Sahassa <i>n</i> thousand
Sattama <i>adj</i> seventh	Sā = she
Sattamī <i>f</i> Locative	Sākhā <i>f</i> branch
Sattarasa 3 seventeen	Sādhukaṇ <i>ad</i> well
Sattavīsati <i>f</i> twenty-seven	Sāmī <i>m</i> master ; lord
Sattāsīti <i>f</i> eighty-seven	Sāyaṇ <i>ind</i> in the evening
Sattu <i>m</i> enemy	Sārathī <i>m</i> charioteer
Sattha <i>n</i> science ; <i>m</i> caravan	Sālā <i>f</i> hall
Satthi <i>m.n.</i> thigh	Sāvatthī <i>f</i> city of that name
Satthu <i>m</i> teacher ; adviser	Sikkhāpada <i>n</i> precept
Sadā <i>ind</i> ever ; always	Sikhī <i>m</i> peacock
Saddhiṇ <i>ind</i> with	Sindhu <i>m</i> sea
Sanikaṇ <i>ad</i> slowly	Silā <i>f</i> stone
Santi <i>v</i> are	Sissa <i>m</i> student
Santi <i>f</i> peace ; relief	Sighaṇ <i>ad</i> quickly
	Sīla <i>n</i> virtue ; precept



Sīlavantu *adj* observant of precepts ; virtuous

Sīha *m* lion

Sīhī *f* lioness

Sukha *n* comfort

Sukhaṇ *ad* comfortably

Sukhī *m* receiver of comfort ; happy

Suṇāti *v* hears

Suta *p.p.* heard

Sutta *p.p.* slept

Sutvā *abs* having heard

Sunakha *m* dog

Surā *f* liquor ; intoxicant

Suriyā *m* sun

Surūpa *adj* handsome ; beautiful

Suvaṇṇa *n* gold

Suve *ind* to-morrow

Susāna *n* cemetery

Susu *m* young one

Seṭṭhī *m* millionaire

Seta *adj* white

Setu *m* bridge

Senā *f* army ; multitude

So = he. (*Stem* : ta)

Sota *n* ear ; stream

Sotabba *pt.p.* that should be heard

Sotu *m* hearer

Sopāṇa *n* stair

Soḷasa 3 sixteen

Haṭa *p.p.* carried

Hata *p.p.* killed

Hattha *m* hand

Hatthinī *f* she-elephant

Hatthī *m* elephant

Hadaya *n* heart

Harati *v* carries

Harāṇīya *pt.p.* that should be carried

Haranta *pr.p.* carrying

Harāpeti *v* causes to carry

Hari *v* carried

Harita *p.p.* carried

Harituṇ *in* to carry

Harīyati *v* is carried

Hasati *v* laughs

Hasanta *pr.p.* laughing

Himavantu *m* the Himalayas

Hīyo *ind* yesterday

Hoti *v* is ; becomes

Hotu *v* let it be



## ENGLISH—PALI

---

*Across* tiriyaṇ. *ad.*  
*Adorns* Aiaṇkaroti. *v.*  
*Adviser* satthu. *m.*  
*Afterwards* pacchā. *ad.*  
*Again* puna. *ind.*  
*Age* āyu. *n.*  
*All* sabba. *adj.*  
*Alms* dāna. *n.*  
*Always* sadā ; sabbadā. *ad.*  
*And* ca ; api. *ind.*  
*Anger* kodha. *m.*  
*Another* añña ; apara. *adj.*  
*Arm* bāhu. *m.*  
*Army* senā. *f.*  
*Ascended* āruhi. *v.*  
*Ascends* āruhati. *v.*  
*Aside* ekamantaṇ. *ad.*  
*Assembles* sannipatati. *v.*  
*Ate* khādi. *v.*  
*Axe* pharasu. *m.*  
*Balance* tulā. *f.*  
*Bamboo* veṇu ; veḷu. *m.*  
*Bank (of a river)* kūla. *n.*  
*Banner* ketu. *m.*  
*Base* vatthu. *n.*, bhūmi. *f.*  
*Bathed* nahāta. *p.p.*  
*Bathing* nahāyanta. *pr.p.*  
*Beast* pasu ; miga. *m.*

*Beaten* pahaṭa. *p.p.*  
*Beats* paharati. *v.*  
*Beautiful* dassanīya ; surūpa. *adj.*  
*Becomes* hoti ; bhavati. *v.*  
*Becomes a monk* pabbajati. *v.*  
*Bed* mañca. *m.* sayana. *n.*  
*Been* bhūta. *p.p.*  
*Before* purā ; purato. *ind.*  
*Begging* yācanta. *pr.p.* . .  
*Begs* yācati. *v.*  
*Begins* ārabhati. *v.*  
*Began* ārabhi. *v.*  
*Belly* kucchi. *m.f.*  
*Benares (city)* Bārānasī. *f.*  
*Between* antarā. *ind.*  
*Big* mahanta. *adj.*  
*Bird* sakuna ; pakkhī. *m.*  
*Bitten* daṭṭha. *p.p.*  
*Black* kāḷa. *adj.*  
*Blue* nīla. *adj.*  
*Boat* doṇi. *f.*  
*Body* vapu. *n.*, kāya. *m.*  
*Boiled rice* odana. *m.n.*,  
bhatta. *n.*  
*Bone* aṭṭhi. *n.*  
*Bo-tree* bodhi. *m.f.*  
*Bow* dhanu. *n.*  
*Box* mañjūsā. *f.*



*Boy* dāraka ; kumāra. *m.*

*Brahman woman* brāhmaṇī. *f.*

*Branch* sākhā. *f.*

*Breaks* bhañjati. *v.*

*Bridge* setu. *m.*

*Bringing* āharanta. *pr.p.*

*Broad* vitthata. *p.p.*

*Broken* bhinna. *p.p.*

*Brother* bhātu. *m.*

*Brought* āhaṭa. *p.p.*

*Brought* āhari ; ānesi. *v.*

*Buddha* Bhagavantu ; Buddha. *m.*

*Buying* kiṇanta. *pr.p.*

*Buys* kiṇāti. *v.*

*Carpenter* vaḍḍhakī. *m.*

*Carried* hari ; nesi. *v.*

*Carried* haṭa ; harita ; nīta. *p.p.*

*Carries* harati ; neti. *v.*

*Carrying* haranta. *pr.p.*

*Cash* mūla. *n.*

*Caste* kula. *n.*

*Cave* guhā. *f.*

*Causes to bathe* nahāpeti. *v.*

*Causes to bring* āharāpeti. *v.*

*Causes to carry* harāpeti. *v.*

*Causes to cook* pācāpeti ;  
pāceti ; pācayati. *v.*

*Causes to cut* chindāpeti. *v.*

*Causes to do* kārāpeti. *v.*

*Causes to go* gacchāpeti. *v.*

*Causes to kill* mārāpeti. *v.*

*Causes to sit* nisīdāpeti. *v.*

*Causes to take* gaṇhāpeti. *v.*

*Cemetery* susāna. *n.*

*Certainly* addhā ; ve ; ekantan.  
*ind.*

*Ceylon* Laṅkā. *f.*

*Charitable* vadaññū. *adj.*

*Charioteer* sārathī. *m.*

*Charity* dāna. *n.*

*City* nagara ; pura. *n.*

*Clerk* lekhaka. *m.*

*Climbed* āruhi. *v.*

*Climbs* āruhati. *v.*

*Coarse* khara. *adj.*

*Coconut* nālikera. *m.*

*Collects* ocināti. *v.*

*Colombo (city of)* Koḷamba-  
nagara. *n.*

*Come* āgata. *p.p.*

*Comes* āgacchati.

*Comfort* sukha. *n.*

*Comfortably* sukaṇ. *ad.*

*Community* saṅgha. *m.*

*Constantly* abhinhaṇ. *ad.*

*Cook* sūda. *m.*

*Cooked* pakka ; pacita. *p.p.*

*Cooked* apaci ; paci. *v.*

*Cooking* pacanta. *pr.p.*

*Cooking* pāka. (gerund). *m.*

*Cooks* pacati. *v.*

*Corn* dhañña. *n.*

*Corn measure* nālī. *f.*

*Cow* gāvī. *f.*

*Cow (of any kind)* dhenu. *f.*

*Creeper* latā. *f.*

*Cries* rodati. *v.*

*Crossed* tiṇṇa. *p.p.*

*Crow* kāka. *m.*



*Crying* rodanta. *pr.p.*  
*Curd* dadhi. *n.*  
*Cut* chinna. *p.p.*  
*Cutter* chettu. *m.*  
*Cutting* chindanta. *pr.p.*  
*Cuts* chindati. *v.*  
*Daughter* dhītu. *f.*  
*Day* divasa. *m.*  
*Day after to-morrow* parasuve.  
*ind.*  
*Day before yesterday* parahīyo.  
*ind.*  
*Day time* divā. *ind.*  
*Dead* mata. *p.p.*  
*Death* maraṇa. *n.*  
*Decorates* alaṅkaroti. *v.*  
*Deep* gambhīra. *adj.*  
*Deer* miga. *m.*  
*Deity* deva. *m.*, devatā. *f.*  
*Descended* otiṇṇa. *p.p.*  
*Descends* oruhati ; otarati. *v.*  
*Did* kari ; akari. *v.*  
*Dies* marati ; kālaṇ karoti. *v.*  
*Digs* khaṇati. *v.*  
*Direction* disā. *f.*  
*Doctor* vejjā. *m.*  
*Doctrine* dhamma. *m.*  
*Doer* kattu. *m.*  
*Does* karoti. *v.*  
*Dog* sunakha. *m.*  
*Done* kata. *p.p.*  
*Doing* karonta. *pr.p.*  
*(Do) not* mā. *ind.*  
*Drags* ākaḍḍhati. *v.*  
*Drinking* pivamāna. *pr.p.*

*Dropped* pātesi. *v.*  
*Drum* dundubhi. *f.*  
*Dust* dhūli. *f.*  
*Dwarf* rassa. *adj.*  
*Dwells* vasati. *v.*  
*Dwelt* vuttha. *p.p.*  
*Ear* sota ; ghāṇa. *n.*  
*Earth* vasudhā ; bhūmi ; mahī.  
*f.*  
*Eastern* pubba. *adj.*  
*Eaten* bhutta ; khādita. *p.p.*  
*Eating* khādanta ; bhuñjanta.  
*pr.p.*  
*Eats* khādati ; bhuñjati. *v.*  
*Eczema* daddu. *f.*  
*Egg* aṇḍa. *n.*  
*Eight* aṭṭha. 3.  
*Eighteen* aṭṭhārasa ; aṭṭhādasā.  
3.  
*Eighth* aṭṭhama. *adj.*  
*Eighty* asīti. *f.*  
*Eighty-eight* aṭṭhāsīti. *f.*  
*Eighty-four* caturāsīti. *f.*  
*Eighty-nine* ekūnanavuti. *f.*  
*Eighty-one* ekāsīti. *f.*  
*Eighty-six* chāsīti. *f.*  
*Eighty-three* teasīti. *f.*  
*Eighty-two* dvāsīti ; dveasīti. *f.*  
*Ejects* nīharati. *v.*  
*Elderly* mahallaka. *adj.*  
*Elephant* dantī ; hatthī ; karī.  
*m.*  
*Eleven* ekādasā. 3.  
*Eleventh* ekādasama. *adj.*  
*Enemy* ari ; sattū. *m.*



*Enlightened One* Buddha ;

Bhagavantu. *m.*

*Enraged* kuddha. *p.p.*

*Enters* pavisati. *v.*

*Entered* pāvisi. *v.*

*Evening (in the)* sāyaṇ. *ind.*

*Ever* sadā ; sabbadā. *ad.*

*Evenly* samaṇ. *ad.*

*Every* sabba. *adj.*

*Everywhere* sabbattha. *ind.*

*Evil-doer* pāpakārī. *m.*

*Exalted One* Bhagavantu. *m.*

*Eye* akkhi ; nayana ; locana ;  
cakkhu. *n.*

*Face* vadana ; mukha. *n.*

*Fame* kitti. *f.*

*Family* kula. *n.*

*Famous* yasavantu. *adj.*

*Farmer* kassaka. *m.*

*Father* pitu. *m.*

*Feeble* dubbala. *adj.*

*Feeds* bhojeti ; bhojāpeti. *v.*

*Felled* pātesi. *v.*

*Fells* pāteti. *v.*

*Few* paritta ; appaka. *adj.*

*Field* khetta. *n.*

*Fifth* pañcama. *adj.*

*Fifteen* pañnarasa ; pañcadasa.  
3.

*Fifty* pañṇāsā ; paññāsā ;  
paññāsati. *f.*

*Fifty-nine* ekūnasatṭhi. *f.*

*Fifty-one* ekapaññāsā. *f.*

*Finger* aṅguli. *f.*

*Fire* aggi. *m.*

*Firewood* dāru. *n.*

*First* paṭhama. *adj.*

*Five* pañca. 3.

*Flame* acci. *n.*

*Flies* uḍḍeti. *v.*

*Flower* puppha. *n.*

*Follows* anugacchati. *v.*

*Food* āhāra. *m.*, bhojana. *n.*

*Foolish* bāla. *adj.*

*Foot* pāda. *m.*

*For a long time* ciraṇ. *ad.*

*Forest* vana ; arañña. *n.*, aṭavi. *f.*

*Form* rūpa. *n.*

*Formerly* purā. *ind.*

*Fortunate* puññavantu ; bhaga-  
vantu. *adj.*

*Forty* cattālīsati ; cattārīsati. *f.*

*Forty-nine* ekūnapaññāsā. *f.*

*Forty-one* ekacattālīsati. *f.*

*Four* catu. 3.

*Fourteen* cuddasa ; catuddasa.  
3.

*Friend* mitta. *m.*

*From there* tato. *ind.*

*From where* kuto. *ind.*

*Fruit* phala. *n.*

*Fruitful* phalavantu. *adj.*

*Garland* mālā. *f.*

*Gathers* ocināti. *v.*

*Gave* dadi ; adāsi. *v.*

*Gem* maṇi. *m.*

*Ghee* sappi. *n.*

*Girl* dārikā ; kaññā ; kumārī ;  
kumārikā. *f.*

*Given* dinna. *p.p.*



<i>Giver</i> dātu ; dāyaka. <i>m.</i>	<i>Having cooked</i> pacitvā. <i>abs.</i>
<i>Gives</i> deti ; dadāti.	<i>Having crossed</i> taritvā. <i>abs.</i>
<i>Giving</i> dadanta. <i>pr.p.</i>	<i>Having crowed</i> ravitvā. <i>abs.</i>
<i>Goat</i> aja. <i>m.</i>	<i>Having divided</i> bhājetvā. <i>abs.</i>
<i>God</i> deva. <i>m.</i>	<i>Having done</i> katvā ; vidhāya. <i>abs.</i>
<i>Goddess</i> devī. <i>f.</i>	<i>Having donned</i> piṇandhitva. <i>abs.</i>
<i>Goes</i> gacchati. <i>v.</i>	<i>Having drunk</i> pivitvā. <i>abs.</i>
<i>Goes away</i> apagacchati. <i>v.</i>	<i>Having eaten</i> bhuñjitvā ; khāditvā. <i>abs.</i>
<i>Goes out</i> nikkhamati. <i>v.</i>	<i>Having got</i> laddhā ; labhitvā. <i>abs.</i>
<i>Going</i> gacchanta ; gacchamāna. <i>pr.p.</i>	<i>Having left</i> pahāya. <i>abs.</i>
<i>Gold</i> suvaṇṇa. <i>n.</i>	<i>Having moved aside</i> aṇakkamma. <i>abs.</i>
<i>Gone</i> gata. <i>p.p.</i>	<i>Having raised up</i> paggayha ; ukkhipitvā. <i>abs.</i>
<i>Gone ashore</i> tiṇṇa. <i>p.p.</i>	<i>Having risen up</i> utṭhalitvā.
<i>Got</i> laddha. <i>p.p.</i>	<i>Having slept</i> sayitvā.
<i>Got out</i> nikkhanta. <i>p.p.</i>	<i>Having stood</i> thatvā.
<i>Grandson</i> nattu. <i>m.</i>	<i>Having taken</i> ādāya ; gaṇhitvā. <i>abs.</i>
<i>Grass</i> tiṇa. <i>n.</i>	<i>He so.</i> (Stem ta). <i>m.</i>
<i>Gravel</i> sakkharā. <i>f.</i>	<i>Heap</i> rāsi. <i>m.</i>
<i>Ground</i> bhūmi. <i>f.</i> , vatthu. <i>n.</i>	<i>Heard</i> suta. <i>p.p.</i>
<i>Grove of Isipatana</i> Isipatanārāma. <i>m.</i>	<i>Hearer</i> sotu. <i>m.</i>
<i>Gruel</i> yāgu. <i>f.</i>	<i>Hears</i> suṇāti. <i>v.</i>
<i>Hall</i> sālā. <i>f.</i>	<i>Heart</i> hadaya. <i>n.</i>
<i>Hand</i> hattha ; pāṇi. <i>m.</i>	<i>Heaven</i> sagga. <i>m.</i>
<i>Handsome</i> dassaniya ; surūpa. <i>adj.</i>	<i>Hell</i> niraya. <i>m.</i>
<i>Happy</i> sukhī. <i>m.</i>	<i>Hen</i> kukkuṭī. <i>f.</i>
<i>Having awakened</i> utṭhāpetvā. <i>abs.</i>	<i>Here</i> idha ; ettha. <i>ad.</i>
<i>Having born</i> nibbattitvā. <i>abs.</i>	<i>Hermit</i> isi ; tapassī. <i>m.</i>
<i>Having climbed</i> āruyha. <i>abs.</i>	<i>Hidden treasure</i> nidhi. <i>m.</i>
<i>Having come</i> āgamma. <i>abs.</i>	<i>Hides</i> niliyati. <i>v.</i>
<i>Having come out</i> nikkhamma. <i>abs.</i>	
<i>Having commanded</i> vidhāya. <i>abs.</i>	



*High ucca. adj.*  
*Himalayas Himivantu. m.*  
*Honey madhu. n.*  
*Horse assa. m.*  
*House geha. n.*  
*Householder gahapati. m.*  
*Human being manussa. m.*  
*Hunger khudā. f.*  
*Husband pati ; bhattu. m.*  
*How kathaṇ. ind.*  
*I ahaṇ.*  
*Iguana godhā. f.*  
*Image rūpa, n.*  
*Increase yūddhi. f.*  
*Infantry patti. f.*  
*Instructor vinetu ; satthu. m.*  
*In that way tathā. ind.*  
*In front purato. ind.*  
*In one place ekattha. ind.*  
*Intelligent buddhimantu. adj.*  
*In two ways dvidhā. ad.*  
*Intoxicant majja. n., surā. f.*  
*Is hoti ; bhavati. v.*  
*Is able sakkoti. v.*  
*Is beaten paharīyati. v.*  
*Is bought kiṇīyati. v.*  
*Is brought āharīyati. v.*  
*Is carried harīyati. v.*  
*Is done karīyati. v.*  
*Is drawn ākaḍḍhīyati. v.*  
*Is eaten bhuñjīyati. v.*  
*Is given dīyati. v.*  
*Is killed māriyati. v.*  
*Island dīpa. m.*  
*Is made karīyati. v.*

*Is not natthi. v.*  
*Is ploughed Kasīyati. v.*  
*Is preached desīyati. v.*  
*Is protected rakkhīyati. v.*  
*Is sold vikkiṇīyati. v.*  
*Is taken gaṇhīyati. v.*  
*Is tied bandhīyati. v.*  
*Is told bhāsīyati. v.*  
*Is worshipped vandīyati. v.*  
*Is washed dhovīyati. v.*  
*It taṇ. n.*  
*Itch kacchu. f.*  
*Jack (fruit) panasa. m.*  
*Keeps ṭhapeti. v.*  
*Kept ṭhapesi. v.*  
*Killed māresi. v.*  
*Kills hanati ; māreti. v.*  
*Kindled jālesi. v.*  
*Kindles jāleti. v.*  
*King bhūpāla ; bhūpati. m.*  
*Knee jāṇu ; jaṇṇu. m.*  
*Knot gaṇṭhi. m.*  
*Known ñāta. p.p.*  
*Knower ñātu. m.*  
*Knower of the meaning atthañ-  
ñū. m.*  
*Knows jānāti. v.*  
*Lamp dīpa ; padīpa. m.*  
*Large mahanta. adj.*  
*Laughing hasanta. pr.p.*  
*Laughs hasati. v.*  
*Lead tipu. n.*  
*Leader netu ; adhipati. m.*  
*Leads neti ; nayati. v.*  
*Leaf patta ; panna. n.*



<i>Learns</i> ugganḥāti ; sikkhati. <i>v.</i>	<i>Medium</i> majjhima. <i>adj.</i>
<i>Leg</i> pāda. <i>m.</i>	<i>Memory</i> sati. <i>f.</i>
<i>Leopard</i> dīpi. <i>m.</i>	<i>Merchant</i> vāṇija. <i>m.</i>
<i>Leper</i> kuṭṭhī. <i>m.</i>	<i>Merit</i> puñña. <i>n.</i>
<i>Let him conquer</i> jayatu. <i>v.</i>	<i>Meritorious</i> puñṇavantu. <i>adj.</i>
<i>Let him cook</i> pacatu. <i>v.</i>	<i>Milk</i> khīra. <i>n.</i>
<i>Let him drink</i> pivatu. <i>v.</i>	<i>Million</i> dasalakkha. <i>n.</i>
<i>Let him go</i> gacchatu. <i>v.</i>	<i>Millionaire</i> setṭhī. <i>m.</i>
<i>Let him keep</i> ṭhapetu. <i>v.</i>	<i>Mind</i> citta. <i>n.</i>
<i>Let him protect</i> rakkhatu. <i>v.</i>	<i>Mindful</i> satimantu. <i>adj.</i>
<i>Let him say</i> bhāsatu. <i>v.</i>	<i>Minister</i> mantī. <i>m.</i>
<i>Let him put in</i> pakkhipatu. <i>v.</i>	<i>Monastery</i> vihāra ; ārāma. <i>m.</i>
<i>Let it be</i> bhavaṭu ; hotu. <i>v.</i>	<i>Money</i> mūla. <i>n.</i>
<i>Light</i> āloka. <i>m.</i>	<i>Monk</i> bhikkhu ; muni. <i>m.</i>
<i>Lightning</i> vijju. <i>f.</i>	<i>Monkey</i> vānara ; kapi. <i>m.</i>
<i>Lion</i> sīha. <i>m.</i>	<i>Month</i> māsa. <i>m.</i>
<i>Lioness</i> sīhī. <i>f.</i>	<i>Moon</i> canda ; sasi. <i>m.</i>
<i>Liquor</i> surā. <i>f.</i>	<i>Morning (in the)</i> pāto. <i>ind.</i>
<i>Little</i> appaka ; paritta. <i>adj.</i>	<i>Mother</i> ammā ; mātu. <i>f.</i>
<i>Lived</i> vuttha. <i>p.p.</i>	<i>Mother-in-law</i> sassu. <i>f.</i>
<i>Living</i> vasanta. <i>pr.p.</i>	<i>Mountain</i> giri. <i>m.</i>
<i>Long</i> dīgha. <i>adj.</i>	<i>Mouth</i> mukha ; vadana. <i>n.</i>
<i>Looks at</i> oloketi ; passati. <i>v.</i>	<i>Multitude</i> parisā. <i>f.</i>
<i>Looking at</i> passanta ; olokenta. <i>pr.p.</i>	<i>Near</i> santika. <i>adj.</i>
<i>Lord</i> adhipati ; sāmī. <i>m.</i>	<i>Neck</i> gīvā. <i>f.</i>
<i>Lotus</i> paduma. <i>n.</i>	<i>Night</i> ratti. <i>f.</i>
<i>Low</i> nīca. <i>adj.</i>	<i>Nine</i> nava. 3.
<i>Maiden</i> yuvati ; taruṇī ; ku- mārī. <i>f.</i>	<i>Nineteen</i> ekūnavīsati. <i>f.</i>
<i>Man</i> nara ; purisa ; manussa. <i>m.</i>	<i>Ninth</i> navama. <i>adj.</i>
<i>Many</i> bahu ; bahuka. <i>adj.</i>	<i>Ninety</i> navuti. <i>f.</i>
<i>Mare</i> vaḷavā. <i>f.</i>	<i>Ninety-nine</i> ekūnasata. <i>n.</i>
<i>Market</i> āpaṇa. <i>m.</i>	<i>Ninety-six</i> channavuti. <i>f.</i>
<i>Measures</i> miṇāti. <i>v.</i>	<i>Nose</i> nāsā. <i>n.</i> , ghāṇa. <i>f.</i>
	<i>Not</i> na. <i>ind.</i>
	<i>Not seeing</i> apassanta. <i>pr.p.</i>



<i>Now</i> idāni. <i>ind.</i>	<i>Possessor of eyes</i> cakkhumantu.
<i>Observer of precepts</i> sīlavantu.	<i>adj.</i>
<i>adj.</i>	<i>Possessor of long life</i> dīghajīvī.
<i>Ocean</i> udadhi ; jalanidhi ; sindhu. <i>m.</i>	<i>m.</i>
<i>Of the high caste</i> kulavantu. <i>adj.</i>	<i>Possessor of garlands</i> mālī. <i>m.</i>
<i>Offered</i> pūjesi. <i>v.</i>	<i>Possessor of an umbrella</i> chattī.
<i>Offering</i> pūjā. <i>f.</i>	<i>m.</i>
<i>Offers</i> pūjeti. <i>v.</i>	<i>Power</i> bala. <i>n.</i>
<i>Old</i> mahallaka. <i>adj.</i>	<i>Powerful</i> balavantu ; balī. <i>adj.</i>
<i>Omniscient</i> sabbaññū. <i>adj.</i>	<i>Preached</i> desita. <i>p.p.</i>
<i>One</i> eka. 3.	<i>Preached</i> desesi. <i>v.</i>
<i>Once</i> sakiñ ; ekakkhattuñ. <i>ad.</i>	<i>Preaches</i> deseti. <i>v.</i>
<i>One day</i> ekadā. <i>ad.</i>	<i>Preaching</i> desanā. <i>f.</i>
<i>One who has a following</i> gaṇī. <i>m.</i>	<i>Precept</i> sikkhāpada. <i>n.</i>
<i>Oppressed</i> pīlesi. <i>v.</i> , pīlita. <i>p.p.</i>	<i>Progress</i> vuddhi. <i>f.</i>
<i>Oppresses</i> pīleti. <i>v.</i>	<i>Protects</i> pāleti ; rakkhati. <i>v.</i>
<i>Or</i> vā ; atha vā. <i>ind.</i>	<i>Pulls</i> ākaḍḍhati. <i>v.</i>
<i>Other</i> añña ; apara ; para. <i>adj.</i>	<i>Queen</i> devī ; rājini. <i>f.</i>
<i>Over</i> upari. <i>ad.</i>	<i>Quickly</i> sīghan ; khippaṇ. <i>ad.</i>
<i>Overlord</i> pabbhū. <i>m.</i>	<i>Rain</i> vuṭṭhi <i>f.</i> , deva. <i>m.</i>
<i>Ox</i> goṇa. <i>m.</i>	<i>Rains</i> vassati. <i>v.</i>
<i>Paddy</i> vīhi. <i>m.</i>	<i>Ran</i> dhāvi. <i>v.</i>
<i>Palanquin</i> dolā. <i>f.</i>	<i>Rat</i> ākhu. <i>m.</i>
<i>Path</i> magga. <i>m.</i>	<i>Reason</i> kārana. <i>n.</i>
<i>Patience</i> khanti. <i>f.</i>	<i>Received</i> laddha. <i>p.p.</i>
<i>Peacock</i> mayūra ; sikhī. <i>m.</i>	<i>Reigns</i> rajjaṇ karoti. <i>v.</i>
<i>Physician</i> vejja. <i>m.</i>	<i>Relation</i> bandhu. <i>m.</i>
<i>Pig</i> varāha. <i>m.</i>	<i>Remembering</i> anussaranta. <i>pr.p.</i>
<i>Pit</i> āvāṭa. <i>m.</i> , kāsu. <i>f.</i>	<i>Renounces</i> pabbajati. <i>v.</i>
<i>Place</i> ṭhāna. <i>n.</i>	<i>Residing</i> vasanta. <i>pr.p.</i>
<i>Plantain</i> kadālī. <i>f.</i>	<i>Respects</i> pūjeti. <i>v.</i>
<i>Poet</i> kavi. <i>m.</i>	<i>Retinue</i> parisā. <i>f.</i>
<i>Pond</i> pokkharani. <i>f.</i>	<i>Rice</i> taṇḍula. <i>n.</i>



*Rice (boiled)* odana. *m.n.*,  
 bhatta. *n.*  
*Rice gruel* yāgu. *f.*  
*Rich* dhanavantu. *adj.*  
*Ripe* pakka. *p.p.*  
*Rises up* udeti ; udḍeti. *v.*  
*River* gaṅgā ; nadī. *f.*  
*Rock* sela ; pāsāṇa. *m.*  
*Root* mūla. *n.*  
*Rope* rajju. *f.*  
*Rough* khara. *adj.*  
*Running* dhāvanta. *pr.p.*  
*Runs* dhāvati. *v.*  
*Said* vutta ; kathita. *p.p.*  
*Sand* pulina. *n.*, vālukā. *f.*  
*Sat* nisinna. *p.p.*  
*Sat* nisīdi. *v.*  
*Sayer* vattu. *m.*  
*Says* vadati ; bhāsatī ; ka-  
 theti. *v.*  
*Scale* tulā. *f.*  
*School* pāṭhasālā. *f.*  
*Science* sattha. *n.*  
*Sea* sindhu ; udadhi. *m.*  
*Sealing wax* jatu. *n.*  
*Seat* āsana. *n.*  
*Second* dutiya. *adj.*  
*Seeks* gavesati. *v.*  
*Seeing* passanta. *pr.p.*  
*Sees* passati. *v.*  
*Selling* vikkiṇanta. *pr.p.*  
*Sells* vikkiṇātī. *v.*  
*Sends* peseti. *v.*  
*Separately* visuṇ ; nānā. *ind.*

*Serpent* ahi ; dāṭhī ; sappā ;  
 bhogī. *m.*  
*Seven* satta. 3.  
*Seventeen* sattarasa ; sattadasa.  
 3.  
*Seventh* sattama. *adj.*  
*Seventy* sattati. *f.*  
*Seventy-nine* ekūṇāsīti. *f.*  
*Seventy-two* dvesattati ; dvisat-  
 tati. *f.*  
*Severally* visuṇ. *ind.*  
*Shade* chāyā. *f.*  
*Shadow* chāyā. *f.*  
*Shallow* uttāna. *adj.*  
*Shank* jaṅghā. *f.*  
*Sharer* bhāgī. *m.*  
*She* sā. *f.*  
*She-bird* sakuṇī. *f.*  
*She-crow* kākī. *f.*  
*She-deer* migī. *f.*  
*She-elephant* hatthinī ; kaṇeru. *f.*  
*Ship* nāvā. *f.*  
*Shop* āpaṇa. *m.*  
*Short* rassa. *adj.*  
*Shrine* cetiya. *n.*  
*Sickness* vyādhi. *m.*  
*Sin* pāpa. *n.*  
*Sinner* pāpakārī. *m.*  
*Sister* bhaginī. *f.*  
*Sitting* nisīdanta. *pr.p.*  
*Sits* nisīdati. *v.*  
*Six* cha. 3.  
*Sixteen* soḷasa. 3.  
*Sixteenth* soḷasama. *adj.*



*Sixth* chaṭṭha. *adj.*  
*Sixty* saṭṭhi. *f.*  
*Sixty-nine* ekūnasattati. *f.*  
*Sixty-two* dvāsaṭṭhi ; dvisaṭṭhi.  
*f.*  
*Sky* ākāsa. *m.*  
*Slave* dāsa. *m.*  
*Slave woman* dāsī. *f.*  
*Sleep* niddā. *f.*  
*Sleeping* sayanta. *pr.p.*  
*Sleeps* sayati. *v.*  
*Slept* sutta ; sayita. *p.p.*  
*Slept* sayi. *v.*  
*Slowly* samikaṇ. *ad.*  
*Small* khuddaka. *adj.*  
*Society* sabhā. *f.*  
*So* evaṇ ; tathā. *ind.*  
*So far* tāva. *ind.*  
*Soft* mudu. *adj.*  
*Sold* vikkiṇi. *v.*  
*Some* eka. (Plur.) 3.  
*Son* putta. *m.*  
*Soon* sīhaṇ ; khippaṇ. *ad.*  
*Speech* kathā. *f.*  
*Spoon* kaṭacchu. *m.*  
*Stair* sopāṇa. *n.*  
*Standing* tiṭṭhanta. *pr.p.*  
*Stands* tiṭṭhati. *v.*  
*Steals* coreti. *v.*  
*Stick* yaṭṭhi. *m.f.*, daṇḍa. *m.*  
*Stole* coresi. *v.*  
*Stone* silā. *f.*, pāsāṇa. *m.*  
*Stood* ṭhita. *p.p.*  
*Stood* aṭṭhāsi. *v.*  
*Street* visikhā ; vīthi. *f.*

*Strength* bala. *n.*  
*Strictly* daḷhaṇ. *ad.*  
*Strong* balavantu. *adj.*  
*Student* sissa. *m.*  
*Suddenly* sahasā. *ad.*  
*Sugar* sakkarā. *f.*  
*Sugar-cane* ucchu. *m.*  
*Sun* suriya ; ravi ; bhānu ;  
 bhānumantu. *m.*  
*Sword* asi. *m.*  
*Takes* gaṇhāti. *v.*  
*Tall* ucca. *adj.*  
*Tank* vāpī. *f.*  
*Teacher* garu ; satthu ; ācariya.  
*m.*  
*Tear* assu. *n.*  
*Temperate* mattaññū. *adj.*  
*Ten* dasa. 3.  
*Ten million* koṭi. *f.*  
*Ten thousand* dasasahassa. *n.*  
*Tenth* dasama. *adj.*  
*That* ta ; eta. *adj.*  
*The other* itara. *adj.*  
*Then* tadā. *ad.*  
*Thence* tato. *ind.*  
*There* tattha ; tatra ; tahiṇ. *ad.*  
*They* te. *m.*  
*Thief* cora. *m.*  
*Thigh* satthi. *m.n.*  
*Thinks* cinteti. *v.*  
*Thine* tava ; tuyhaṇ.  
*Third* tatiya. *adj.*  
*Thirst* pipāsā. *f.*  
*Thirteen* terasa ; telasa. 3.  
*Thirteenth* terasama. *adj.*



<i>Thirty-nine</i> ekūnacattālisati. f.	<i>To-morrow</i> suve. ad.
<i>Thirty-three</i> tettiṅsati. f.	<i>Tongue</i> jivhā. f.
<i>Thirty-two</i> battiṅsati ; dvattiṅsati. f.	<i>Took</i> gaṇhi.
<i>This</i> ima ; eta. adj.	<i>To prepare</i> paṭiyādetuṇ. in.
<i>This person</i> ayaṇ. m.f.	<i>To smell</i> ghāyituṇ. in.
<i>This thing</i> idaṇ. n.	<i>To surpass</i> atikkamituṇ. in.
<i>Those things</i> tāni. n.	<i>To take</i> gaṇhituṇ. in.
<i>Thou</i> tvaṇ.	<i>Travelled</i> acari. v.
<i>Thought</i> cintesi. v.	<i>Tree</i> rukkha ; taru. m.
<i>Thousand</i> sahasa. n.	<i>Tries</i> ussahati. v.
<i>Thousand million</i> satakoti. f.	<i>Trouble</i> dukkha ; kasira. n.
<i>Three</i> ti. 3.	<i>Tusker</i> dāṭhī. m.
<i>Three hundred</i> tisata. n.	<i>Twelve</i> dvādasā. 3.
<i>Thunderbolt</i> asāni. f.	<i>Twelfth</i> dvādasama. adj.
<i>Thus</i> evaṇ. ind.	<i>Twentieth</i> vīsati. adj.
<i>Tightly</i> dāḷhaṇ. ad.	<i>Twenty</i> vīsati. f.
<i>Till then</i> tāva. ind.	<i>Twenty-eight</i> aṭṭhavīsati. f.
<i>To be born</i> nibbattituṇ. in.	<i>Twenty-five</i> pañcavīsati. f.
<i>To bring</i> āharituṇ. in.	<i>Twenty-four</i> catuvīsati. f.
<i>To carry</i> harituṇ. in.	<i>Twenty-nine</i> ekūnattiṅsati. f.
<i>To collect</i> ocinituṇ. in.	<i>Twenty-one</i> ekavīsati. f.
<i>To cook</i> pacituṇ. in.	<i>Twenty-six</i> chabbīsati. f.
<i>To-day</i> ajja. ind.	<i>Twenty-three</i> tevīsati. f.
<i>To do</i> kātuṇ. in.	<i>Twenty-two</i> bāvīsati ; dvāvīsati. f.
<i>To drink</i> pivituṇ ; pātuṇ. in.	<i>Twice</i> dvikkhattuṇ. ad.
<i>To eat</i> bhottuṇ ; bhuñjituṇ. in.	<i>Two</i> dvi. 3.
<i>To gather</i> ocinituṇ. in.	<i>Two hundred</i> dvisata. n.
<i>To get</i> laddhuṇ ; labhituṇ. in.	<i>Umbrella</i> chatta. n.
<i>Together</i> ekato. ind.	<i>Unripe</i> āma. adj.
<i>To give</i> dātuṇ. in.	<i>Up</i> upari. ind.
<i>To go</i> gantuṇ. in.	<i>Us</i> amhe.
<i>Told</i> vutta ; kathita. p.p.	<i>Victor</i> jetu. m.
<i>Told</i> kathesi. v.	<i>Village</i> gāma. m.



<i>Virtue</i> sīla. <i>n.</i>	<i>Wide</i> vitthata. <i>adj.</i>
<i>Virtuous</i> sīlavantu; guṇavantu. <i>adj.</i>	<i>Wife</i> bhariyā. <i>f.</i>
<i>Vulgar</i> nīca. <i>adj.</i>	<i>Wins</i> jināti. <i>v.</i>
<i>Walked</i> acari. <i>v.</i>	<i>Wisdom</i> ñāṇa. <i>n.</i> , mati ; paññā ; buddhi. <i>f.</i>
<i>Walking</i> caranta. <i>pr.p.</i>	<i>Wise</i> paññavantu ; paṇḍita. <i>adj.</i>
<i>Walking stick</i> yaṭṭhi. <i>f.</i>	<i>Wise man</i> vidū ; viññū. <i>m.</i>
<i>Walks</i> carati. <i>v.</i>	<i>With</i> saha ; saddhiṃ. <i>ind.</i>
<i>Water</i> jala ; udaka ; ambu ; vāri. <i>n.</i>	<i>With difficulty</i> dukkhaṃ. <i>ad.</i>
<i>Water-lily</i> uppala. <i>n.</i>	<i>With many relations</i> bandhu- mantu. <i>adj.</i>
<i>Water-pot</i> ghaṭa. <i>m.</i>	<i>Woman</i> itthī ; nārī ; vanitā ; vadhū. <i>f.</i>
<i>We</i> mayaṃ ; amhe.	<i>Woman friend</i> sakhī. <i>f.</i>
<i>Wealth</i> dhana. <i>n.</i>	<i>Word</i> vācā. <i>f.</i>
<i>Weapon</i> ayudha. <i>n.</i>	<i>Work</i> kamma ; kammanta. <i>n.</i>
<i>Well</i> sādhukaṃ. <i>ad.</i>	<i>World</i> loka. <i>m.</i>
<i>Went</i> agacchi ; gacchi ; agami ; gami. <i>v.</i>	<i>Worshipped</i> vandita. <i>p.p.</i>
<i>Went back</i> paṭinivatti. <i>v.</i>	<i>Wounded</i> vaṇita. <i>p.p.</i>
<i>When</i> kadā. <i>ad.</i>	<i>Wounded</i> vaṇitam akāsi. <i>v.</i>
<i>Whenever</i> yadā. <i>ad.</i>	<i>Writes</i> likhati. <i>v.</i>
<i>Where</i> kattha ; kuhiṃ ? <i>ad.</i>	<i>Written</i> likhita. <i>p.p.</i>
<i>Wherever</i> yattha. <i>ad.</i>	<i>Yellow</i> pīta. <i>p.p.</i>
<i>Which</i> ya. (relative). 3.	<i>Yes</i> āma ; evaṃ. <i>ind.</i>
<i>Which of the many</i> katama. 3.	<i>Yesterday</i> hiyo. <i>ad.</i>
<i>Which of the two</i> katara. 3.	<i>You</i> tumhe.
<i>Will go</i> gaṃissati ; gacchis- sati. <i>v.</i>	<i>Young</i> taruṇa ; bāla ; dahara. <i>adj.</i>
<i>White</i> seta. <i>adj.</i>	<i>Young one</i> susu. <i>m.</i>
<i>Who</i> ko ? (Stem ka). 3.	<i>Young woman</i> taruṇī ; yuvati. <i>f.</i>
<i>Whose</i> kassa ?	<i>Your</i> tumhākaṃ.
<i>Why</i> kasmā ? <i>ind.</i>	



